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NUASACHT TRÁSHA

FROM THE FORESHORE

WITH NOTES AND VOCABULARY

BY

REV. M. SHEEHAN, M.A., D.Ph.

DUBLIN:
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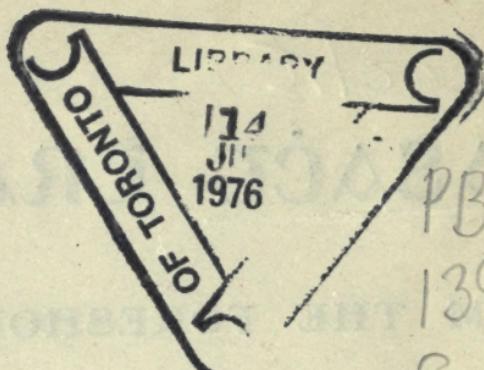
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AN TRÁISTEÓIR.

Úi an Scoláipe ag riubal aír ńáill na faille¹ [haille] i ntoras oíordé. Úi gaoth aonair andear ag réireadáit ńtead i mbeul na faille.² Doconnaic ré riór uait, i mearc na gcloch, roilur agur do réir mar do b'í ré fén ag riubal, do b'í an roilur ag torthúdeadáint uait, agur uaireanta dochídeadó ré e agur uaireanta ná feiceadó.³ Inran deiread do teagmhaig ré le corán inran ńfáill,⁴ agur d'imirig ré riór d'íarlaistí aír [go dtí]⁵ an roilur. Cia do ńeab ann acht feap tóir fadra duib, carógs tóir ńréidín anuair aír a ńlinneáin-áib, cónra d'gunaig aniar éap a ńabail,⁶ caipín cluara aír agur e go ńfuaidí ńfáisce, ńnamairdóige [ńnairdóige] fá n-a ńmigín.⁷ Sean-lantreibí⁸ aige ná ńaib ann acht aon ńána amáin agur e ag comad [coiméad] an t-roilur aír fad amad ńoimé. Do ńeannaig an ńcoláipe óó.

An Tráistéoir.—Do ńain tú geit aíram. Cia hé tú? Nó an tú ńabairtín [Aibirtín]? Do ńuir tú an ńfóidé aír ńfuaidí ionam le ńeagla.

An Scoláipe.—1 mbarra [aír an ńmbairte],⁹ iр fuilur [fuilar] eagla do ńuir oírt. Ir docha gur túisce do ńuirfeá fén eagla aír ńuine ná mar do ńuirfeá eagla oírt. Cad aír uait inran tráis¹⁰ an t-am ro d'íordé.

T.—Aír,¹¹ an ńuio ceurna aír uait-re plannic agur cláraíca má do ńgeibim iad.

S.—1 mbarra, a m'ic ó, níl plannic ná clári uait-re, aír aír amáin doconnaic mé an roilur anuair ó ńáill na faille agur éainig mé d'íarlaistí aír.¹²

T.—ńabairt páirtóna agat. Do ńil mé gur ńuine éigín do b'í ag lóis neaca tú.

S.—Ní heasó, mairreao, acht rítrann ní fír eadó mē agus ní fealndar mē cárthuile mē ag dul.

T.—Mara [muna] bfuil a fhios, lean mire, marí is gairid go mbeirid mē ag dul a' baile, agus do gheobhá tu¹³ teast liom mā is mairt leat é. Acht ní rítráimíodh aonair go raibhaimid roip ari gualainn¹⁴ binn an Chárnáin.

S.—An bfuil rín i bhfad uaim?

T.—Achá ré tamall^{14a} mairt eile roip uaim. Agus dair níodh mā do gheibhíodh dada, beiríodh leat i bhráipteach. ann.¹⁵

S.—Cao do gheobhaimíodh nō cao achá le fáisbháil is na clocháib¹⁶ seo?

T.—Ca bfuil tuait na cás é do tóisbháil¹⁷ do gheobháitín an tráidí gaeilge. Is iomádá iuto do gheibhítear inniú. Bí mire inniú oirdheachach achá tamall mór de bhuilgontasibh ó choin agus do bhi mé ag gábháil ó Ódearach tímcheall ceathairmha mille ón áit a bfuil tu aonair.

Do bhior ag riubhal ag cióra [ciúin] maraibh] na taoide agus is gnáthas nuaír bionn [bhior] ré tair éir gála go mbionn capn cubair i mearc na gceolach. Do féidir an gaoth pleidhe [cúip] mór den chubair amach iomáin agus tuigear fá nídearla iníon an áit ari éirí gaeilge go raibh iuto éigseach duibh caitte ann agus do chomhar ag ríceapreao an chubair le laistíte beas bata [mairde] do bhi i mo lámh agam agus cao do bheal ann acht bean bheagdha tóinean datháin. Do bhi ré caitte ari a chliathán agus a láimh clé ríor itír d'á chloic. Do bhi gúna bheagdha ríosa níppí agus cloca marí aithearpá de chroiceann ríosin. Do bhi ré rín cárta ruair ari a ceann.²⁰

O'éirí gaeilge²¹ oípm le ríannrao agus do bhalair go dtuiscfinn i laige acht marí rín fénim aduibháit mē liom fénim gur mór an t-riúasach i d'fáisbháil ari ríuaig na fáilte. Do bhrúidear i gcealach tamall beas agus do leagair mo lantreibí ari chloic aírth do bhi ann iníon ríusach go raibh ríosin amach agam go dtí an áit a raibh an bean. Do chuaibh ari amach inniú agus go

deimhín do bhi obairi mór agam d'íarraið²² a láim do
 péirteacáil ap na cloéalaib.²³ Do foscrais mé ruair
 innrin i níran rígisid go bhuairi mé a thá láim do éur
 ap mo thá gualainn agur i d'áiridé [áiridé] agur mo
 thiom. Ní raibh rí acht thíreacáil rocair agam agur mé
 éum bogad éum riubairil iptimeacáil nuairi támis
 cairleán móri de chon²⁵ anuairi oírt agur meirleacáil
 [muna mbeadó] go bhuairi mé mo thá éoir do éur i
 dtaca²⁶ leir na cloéalaib agur bheicé ap ríollad cloiche
 [i. cloch a bhuigtheal [feudhá] gheim do bheicé uirri] do
 bhi le m'air, do bhi mé féin agur i féin ríuair
 baighe amach iníran bfaillíse aír agur do bheinn-re
 comh bairdte leírín innrin. Nuairi do bhi rí iptime
 agam ag bun na faille, dochuairi mé in áirde iníran
 bfaill agur do bain mé cúpla bacala maité féil²⁷ agur
 tuis mé liom anuair é agur do foscrais mé fuití
 do dear é. Ófáis mé innrin i agur d'ímteig mé
 liom do baile agur nuairi dochuairi mé iptimeacáil, d'innri
 mé do Órigisid, rín i mo bean,²⁸ cao ruairi mé iníran
 tráig. Do bhi Órigisid in a codlaí agur d'éirig rí
 do luat, leir²⁹ agur atubairt rí gurib é an feall i
 d'fágbaile tios ag cloéalaib na trágha go mairid, agur
 "mót [mót] ruair," aírra rí liom-ra, "agur tabair leat
 anuair an t-árat agur tiubhaimid³⁰ linn ríor é féin
 agur an cairt go dtí bárr na faille agur tiubhaimid
 linn an bean aníor eadhrainne i mbhailtlin agur
 tiubhaimid linn a baile i agur cuirpimid iptimeacáil iníran
 ríobhól rín amuig i agur do geuna mire i do chon-
 acaid." D'ímteigearaí agur tuisamairi linn a
 baile i, agur ba mór an obairi d'úinn é gan daib.
 "Ní fágfainn aon ainm oírt," aírra Órigisid agur do
 níse i do chonacaid agur i do leasaint [leagadó] amach in áirde ap an mbórd.³¹ Do leatanais
 ríeul amach innrin go raibh a leitéal fágta³² agur
 i scionn thá lá feadó támis a muinteapí fá n-a
 déin, a feapí agur a dearbháitairi agur comhri aí
 coirte [cúirte] aca éum i do tabairt leó a baile.

Ir 1 Úrígíod agus mé féimeadé [férín] do éuirí iníon
éomhrainn i. Nuair do b' i fí iníon éomhrainn innriún,
d'fíarraigh³³ an feair díom férín an bhuairt mé aon
fáinne ari na meúinai. Aduibar leir go bhuairt,
go mbádair iirtis agam. "Tabair amach na fáinne
úd, a Úrígíod," aíra mire. Agur tuis, agur do fín ri
éuirge iad. "Anoir," aíra feair na mná báitóid, "ó
bhoibar éomh mait agur do bhoibar, bhois an fáinne seo
agat-ra, a bean an tighe, a bhuil an éacáid bír aír³⁴
agur tiubra mé férín liom an éuid eile aca. Agur
seo," aíra ré liomra, "fín cuij púnt agur fíche duit
féimeadé." D'imirigeadair leó innriún amach go Sean-
Sapana go dtí cibé aít ab aír iad. Agur níl aon
oirbhe ó coin do gheobháinn-re éap an bpairte fín ná
fuiúbinn iud éigín ann.

S.—1 mbára, do b' i luach do fclábhaisgeachta go mait
agat.³⁵ An bfeadair tú cadé^{35a} an rásair feair é?

T.—1 mbára, ní fceadair mé, acht do péirí mo éuairíum
ba é an iud é ná marí do bheatháin captéin aípm.^{35b}

S.—Ocrideann turá an doimhí iongantairí aír an
otráig seo.³⁶

T.—1 mbára, ní fceicim a oípead fín díobh in aon
éor. Acht seo iud innéadra mé duit. Do b' mé
innro atá tamall de bhuadontaibh ó coin le cnuicnuigad
[doiríeugad] na hordóe,³⁷ agur do gheonnaic mé an móall
móir duib ag bhuigad iútead, iútead, leir an bfeall,³⁸
agur aduibairt mé liom férín gur aírtírad i³⁹ ná rai
doimheadé iúppi agur go mórrad fín iútead aír na clo-
chaib. Niop bfeadádám gur aíris[éuala]mé an t-ancairpe
dá rcaoilead fíor agur bád beag dá rcaoilead anuas,
agur tuis mé fá ndeara ceatráir feair ag pheabaid
iútead iníon mbád agur riúd iútead iad go dtí lán
mara.⁴⁰ Ni mbádair acht iútis nuair d'airis mé an
fóiríam ag teacht anuas an fáill⁴¹ aír taoibh teap díom,
agur do bhrúid mé mé férín iútead i gcuair fá leac móir
cloiche agur riúd amach an t-otráig iad ceatráir feair
agur feair i ngabann [i ngéibheann]⁴² aca iútis eatorra.

Óo cùileadó irtéadó iníran mbád an feair, agur amach leó. Óo thí lántreibír ag ceann de na fearaib, agur cibé iompróid do bain ré ar tuis meá fá ntheatra mar do béaló culait aijim ar bheirt de na fearaib do thí iníran mbád. Óiméigearaí leó cum na fáiríse agur a dtáirg ná a dtuairim ní fuaile⁴³ meá ó coin tall ná 1 bhrú.

S.—Ba móri an t-iongantair é rín.

T.—Ba móri. Acht eift leat. An dtuiginn tú fá ntheatra dada le hair na cloiche móilé uido amuisé a bhrú an rleabharacán go léir níppi?

S.—Ó maite, tuigaim. Óc éigin mar do béaló báraille.

T.—Seo. Coingis re [congairb] an lántreibír dathra agur rásá meá amach fá n-a thí [é do thíl amach agur é do tathairt leir irtéadó].⁴⁴ Atá ré agam cibé ríu atá ann. Árdaig an rólur feucaint an bhrúisinn aon cloé go mbuailfe meá an ceann ríor thíó.—Óc mo érleád, níl dada ann acht tuigé.

S.—Ó máireadó, ír olc an earrád fuaireamh anoch cum rinn do tóibháil.

T.—Ó a mic ó, ní i gcomhniúde do gheisithear ríuaid maite. Iníran bhráiríse leo atá olmaitear⁴⁵ an domáin, agur ír minic tuisann rí uaite cuior mait de. Níl aon ghnó agairn innro anoir, a mic ó. Atá ré com mait thíunn cup thínn a baile. Seo, oirdéche mait agat anoir.

S.—So n-éiríse an t-ád leat.

an baile fá an bhráiríse

Bád i¹ seo do thí ari an bhráiríse tímceall potaí. Ceathraír feair thí inntre—feair an báid agur a mac agur bheirt eile.

Bíodar lá bheagdá ghléime² ari an bhráiríse agur taimis codlaoí ari feair an báid³ agur a dtuibhairt ré le n-a mac a ndinnsear d'fagbáil do na fearaib agur go

rínfeadó ré féin fa an riota nō go dtí go mbeadó ré i gceoirí aige agur "glaodais [glaod] oípm innírin," aírra ré leir an mac. "Atá go maíte," aírra an mac, "do gheunaod." Fuair ré an coipeán agur do bí ré dá riún-reáil amach éarli cliatán an báird. Do fíleannais an coipeán uairí agur do chuit ré riór go tón poill.⁴ Do bí an t-aíthair an-éribhair aír an ngaparrún, agur do bíod ré ag bhruidhean leir i gcomhnuidé.

Aduibairt an mac leir na fearaib cibé marí do phigine ré riám,⁵ go mbeadó ré marb aonair marí gheall aír an gscoráin. Aduibairt na fearaib [fír] leir, i mbarr a go mbeadó. "Fanaigí [fanaid] go fóill," aír ré rín, "feuic, deunaigí-re [deunaid-re] teud oípm-ra go lom-docáraí [go docht]⁶ agur na gcead-ra riór fá n-a déim." "An fonn atá oírt tú féin do bádach?"⁷ aírra na fearaib [fír]. "Cád é an baoisgal bheir oípm, nuair bheir an teud oípm?" Aduibairt ré leotá. Do déimeadair [dorúisneadair] an teud aír. "Aonair," aír ré rín, "nuair bhead-ra tiof, agur bainfe mé taighdeánas aír an téid, consgáisíodh spéim maíte uilliu innírin."⁸ "Atá go maíte," aír riad rín, "riór leat in ainnm Dé."⁹ Do chuaid agur nuair do chuaid ré riór go dtí tón poill¹⁰ do bí an coipeán leat-ir-amuiséid do dorar tigé agur tainis iongantair aír nuair do chónaic ré an tigé agur an dorar oírcailte agur san aon baoisgal aír an uisce do dul i rítead ainní.¹¹ Agur san aon iud tímcheall aír na c[áct]oitír bheagán da gairmhe. Do chuaid ré i rítead i ní fan tigé agur ní fáca ré aoinnead i rtigé aíct pean-duine beag eipíon aorpa in a fuidé coir na teineadó agur é ag caiteamh a phíora. Do bheannais an gárrún do agur do bheannais rín do rín,¹² agur do chuir ré fáilte riomhe. Aduibairt ré leir teacht aníor agur riúdhe inníro le n-a aír go mbeadó gair aíge. "Do raibh maíte agat, a fír an tigé," aírra an gárrún, "níor chuirtear coir [cor] piopra¹³ i mo bheul riám." "Máran [muna] n-deárnais féin; ní diongna gal dem phíopa-ra díogbáil aír do mhan

duit." "Ó ní b'acfa mē leir,"¹⁴ aifra an Sárrún, "atá veitneap oípm agur caithe mē veit ag imteacáit. Coicán tuit ahuar ar an mbád uaim ó cianaitb,¹⁵ agur tágair fá n-a déin." "Ír doicá," aifra an rean-duine, "Súrlab é d'airiúis mē ag tuitim innín amuisg tamall ó éoin." "Ír é," aifra an Sárrún, "atá ré innro amuisg."

Ag iompróth tímcheall éum imteacáta, ar a dul amach dó,¹⁶ cibé feucaint tuis ré, doéonnaic ré ceatphar cailíní óga tíar i gceomha agur iarrann in láimh gac duine aca. Nuair doéonnaidar ag feucaint oifra é, do píotadair den obair agur do ériomadair ag Sárlip. "A cailíní, ná cuirim-re ó n-úur n-obair do deunamh ríb."¹⁷ "Ná bac leó rín, a mic ó," aifra an rean-duine. "Sin iad mo ceatphar ingean-ra, agur rín é rúise máireadáit aca aca nígeacán agur deunamh ruairí¹⁸ don coitceannntaet tímcheall innro." "Ó," aifra an Sárrún, "an bhfuil a oiread rín daoine innro." "I mbára atá, a Sárrún," ar ré rín. Táinig eagla ar an ngsárrún. Do bain ré ptochád ar an téird. Do ceangail ré an coicán ar a bártá agur riúd ruair leir iníran mbád aír. Nuair doéuairí ré ruair d'fíarrfais na feapais [fír] de, cao do éimeudo comh fada rín é, suír fileadair suír báirte do bí ré. D'innír ré d'fír innín cao doéonnaic ré agur ní ériordóirí é. Aduaírt ré leó ceann aca féin dul riór agur go bfeicfrióir an riúd ceudna. Aduaírt ceann de na feapais, máiread, go raibh ré féin riór cibé riúd bád cír dó.¹⁹

Doéuairí agur má doéuairí, ní baogáil go ndeacairí ré tár an doíar. Nuair doéonnaic ré an rean-duine beag foilbhe ag an teinid, riúd ruair leir ar an téird aír. Ba é b'fada leir a cír²⁰ nó go dtí [go] raiú ré iartis iníran mbád aír agur Aduaírt ré leóthá aik bád d'airítriuiseadh ar an áit rín mar suír doicá go raiú d'friaoisdeacáit éigín ar an áit rín, raiúthá²¹ go raiú tig tiof fá an uisce. Aduaírt feap an báid, i mbára

Supr tóisca go raiib agur o'airítear ait an bád agur dochuadair tamall maití ón áit rín, agur ní baogair ná go dtuig²² an gárrún aitheacair maití ón réim ag minneáil an éopcaín ar rín amach. Ói daoine tá pádá ótóbfaidh an gárrún an piopa ón rean-tuine go scaitheadh ré fuireacáin a foícheair i gcomhnuidh.

Ní fuigbhinn [feudhainn] cuimhneamh aip²³ aict comhfaidh le mo chuaipim o'airítear, nó ír tóisí liom go n-airítear gup do fean-áitair Seánán uí Nuanáin do bain ró.

TARÓBREAMH AR AIRGEAD.

Ói feap ann fad ó [anallód] agur do taróbreamh eadó go ñe fuigbhéadh ré aitgead agur gúrabh é an tuine do chuaipim ó ioná rean-tuine beag liat ag tóicéadhaol maol luimníse. Ói ré cíaróidte ó ñeit ag taróbreamh aip agur atubairt ré le n-a bean [mnaodh] go mbfeappti do dul agur truail do baint ar.¹ "Nár baca Dia do leabh tuuit,"² aipra an bean leir, "ír tóisca ná fuil ann aict vit-céille." "Ní caillfeadhaon rudo leir," arí ré rín, "imteóisad liom i mbáraidh." O'imteig agur nuair dochuairí³ ré go dtí tóicéadhaol maol luimníse, do bhi rean-tuine beag liat ag riubhal anonn agur anall⁴ aip an tóicéadhaol. Do beannais an feap ro don rean-tuine, agur do beannais ré rín do. Aict do chuaipim aitgead é cum cainte le n-a céile⁵ agur o'innip an feap ro don rean-tuine cao ar é agur cao tús innro é. "Go ñeucá Dia oírt," aipra an rean-tuine leir, "atáim-re ag taróbreamh aip an rudo ceudna rín le fada agur ré áit chuirbhéanadhaol doam é o'fagbáil ann⁶ aict in a leitéalidh reo de áit i gcomhntae ño píleáilge aip talamh a leitéalidh reo [de] tuine." O'innip ré ainn agur fíonne an fír do. "Agur, ír tóisca," aipra an rean-tuine leir, "gúrabh é an cleap ceudna agat-ra é." "Má ír mairi rín é," aipra an feap, "atá ré comh maití ñamh capaibh a

baile aipir." "Atá, a míc ó, agur go n-éiríse an t-ád leat." Do éuir ré éum bótaip a baile aipir agur átar mór aip, mar ba gairid do féinead ag baile do b'i an talaí a noubaip an fean-dhuine go raibh an t-airgead le fagbáil aige féin. Nuair tainis ré a baile, d'innír ré do n-a bean [mnaoi] ead oubaip an feap leir aip an dhoichead. "Ó má íp mar fín é," appa an bean, "atá an gnó deunta?" Náe mar fín do tairbhísead vuit é gur[ab] ó fean-dhuine beag aip an dhoichead do gheódtá é agur náe fín é gairid go leor vuit é, má atá ré ann. Téigmid amach in ainm Dé anocht nuair bhíodh [bíar] gacáid aoinnead in a gcoitianta agur bainimíodh tártáil aip." Dochuadar agur tuis-adarí páman leó agur do b'íodar ag pollad agur ag nómári nó go dtí gur bhuail leac mór cloíche leir an pámainn. Do noct ré an leac aip fad innriú agur do. B'i rí comh tliom íp go nódbaip ná fuisghead [feuorfad] an bheirt acaí do tógsbáil ruair. ⁸ Nuair do tógsadarí í, ead do b'i thíor fuithe acht coipcán mór agur é lán de bhr. Do chaitéadarí [do ba éigean d'ób] cónra do éur iptimeáid i ngeal cluair leir ⁹ agur é do tathairt leó eatorra, b'i ré comh tliom fín. Tuis-adarí leó a baile é, agur do tógsadarí an t-airgead agur do b'íodar ag teacht ruair ¹⁰ gac aon lá mar ba mait leó. Ba ait leir na comairfeanaibh eadé a chuir go mbadarí ag teacht ruair. Do b'i feicfint euidaisg oifra. ¹¹

Tainis aonad nó pátrún nó aeriúsead éigín innriú aip an mbaile. Do b'íodh cábáin in a mbíodh feoir agur díinneoir d'á bheirbhád. Aoinnead aip mait leir a díinneoir do tógsbáil, do b'i ré le fagbáil aige ag an aonad. Tainis bean cábáin pá dhéin tamaill de coipcán aip an mbean [mnaoi] ro. Ouibaip rí léi go raibh coipcán innriú amuig, agur é d'árdadé ¹² [aifidhsead] léi, ma b'i aon tairbhe d'í ann. Nuair do b'i an coipcán ag bheirbhád na feola, do b'i ré ag gealaí agur do b'i an mheilg ag imteacht de. Do

buail an rcoláipe bocht iptimeas innrin agur do léig ré
 na lítríeadá do bí aip an gcoircán. Sean-rcpíobád
 éigín do bí ann fad ó [anallóid] ba ead do bí aip.¹³
 Ír é an riud do bí rcpíobád aip acht gurib mó an
 coircán eile do bí le n-a aip ioná é rin. Nuair do
 léig an rcoláipe cad do bí rcpíobád aip, o'fíarfaig ré
 de bean an tigé, cá bfuairi rí an coircán. Aduaírt
 rí gur tamall de fuairi rí. O'imitig ré innrin aip
 ceann na hordé, ¹⁴ agur o'íappi ré lóiftin aip bean
 [mnaoi] an coircán. Aduaírt rí go bfuighead agur
 fáilte, "cibé mar dopisneamair tamall ó éom, do-
 gheobaimid [feudaimid] é do éabairt anoir duit,
 agur fáilte." "A bean an tigé," appa ré, "cá bfuairi
 tú an coircán ro." "Ír cuma cá bfuairi mé é." "Atá
 a tuilleadh," appa ré, "mar a[n] raiib an coircán ro."
 O'innir rí do innrin cá bfuairad [bfriot] é. "Atá
 go maic," appa an rcoláipe, "raigaimid fá déin an
 ceann [cinn] eile, acht ní mój dúinn congnam." ¹⁵
 "Téigír fá déin do deapbhrátar," ¹⁶ appa rí le n-a
 feair. "Atá go maic," appa an rcoláipe, "raigaimid i
 dtíriup ¹⁷ ann anocáit." Dochuaird a deapbhrátar innrin,
 agur an feair agur an rcoláipe bocht fá déin an coircán. Do
 éuir an rcoláipe bocht innrin feair an tigé
 leit ír amuig den cláirde, agur do éuir ré an deap-
 bhrátar ag polladh leir an páimainn. O'fan ré féin
 ór a cionn in áipde ¹⁸ go raiib an áit glan aige. Com
 luac ír do bí rí glan aige, do bheir [do riug] an rcoláipe
 bocht aip an gcoircán, agur do éait ré go dtí an deap-
 bhrátar eile aip an taoibh ír amuig den cláirde é.
 Dochuaird an rcoláipe bocht agur an deapbhrátar de
 líim éar an gcláirde. Ní raiadair acht éar an gcláirde
 nuair do bualaí an cláirde. Dochuadair iptimeas innrin,
 agur do bí an coircán lán de ór buide. Tug ré
 feair de don deapbhrátar innrin agur feair eile
 don rcoláipe bocht.

An maigírtír do bí oifia, ¹⁹ do bí a éuid aip caint
 [Eng.] agur báillí aip ait aip i gcionn cípla lá ír ead

vo bī gac̄ aon riud cūm dul cūm cinn.²⁰ Aduðairt an feař ro te n-a ƀean [mnaoi] go mbfeapř ȳo dul go ȳti an maiȝirtip̄ leir an ȝcior, o [oá] ȳuigearo ciora vo bī ořla, go mbfeidip̄ go ndeunþað rē maiteap̄ don maiȝirtip̄.

Aduðairt rī rīn leir go ȳaib̄ rē cōm maic̄ e do ȳeunam̄, agur ař imceac̄t don ȳfeap̄,²¹ nī i ȳtaob̄ leir an ȝcior ȳimcīs rē mař ȳus rē ceallmān maic̄ ȳen oř vo bī inřan ȳořcán leir agur ȳočuařo rē go ȳti an maiȝirtip̄. Mā ȳočuařo, nī ȳaib̄ an maiȝirtip̄ cūm dul ag caint le ȳaoinneac̄ ař an am rīn,²² mař do bī ȳomarca ȳuairdear̄ca ař, ačt ȳiapp̄ an feař ro ař an ȳeipbíreac̄ e do leigint [leigean] cūm an maiȝirtip̄ ȳfeicrint mař go ȳaib̄ ȳnō ȳþrāinneac̄ ařge ȳe,²³ agur ȳo leigead̄ ȳpteac̄ e agur ȳočuařo rē cūm cainte leir. ȳuair ȳočuařo rē ȳpteac̄, do ȳuir an maiȝirtip̄ na ȳuirta ȳaile ȳoim̄e.²⁴ ȳfiarrp̄ař rē ȳe cao ȳus inřro e, “O ȳus ȳiol ciora leat,²⁵ a maiȝirtip̄,” ařra rē, “Atá cior ȳeačt ȳbliadona agat ořm, a maiȝirtip̄.” “Téigip̄ a ȳaile a ȳiři ȳoic̄t,” ařra rē, “agur cail leir na ȳaile ȳe,²⁶ mař ȳeiro mo ȳuioř re go ȳeip̄,” ařra rē, “caintealte inřro ag [ař] a oá ȳuille [uaip̄] ȳeug. Bī rē cōm maic̄ agat [ouit] ȳuipreac̄ [panac̄t] inřan ȳbaile mař ip̄ ȳomða cior mař do ȳior-řa do ȳeirðteoscað mo ȳruioř ař an am ro.”²⁷ “A maiȝirtip̄,” ařra rē, “an mōř e do ȳuioř ȳiača, nō cađe a mēioř do ȳeirðteoscað do ȳþrāinn anoir?” “Atá,” ařra rē, “iřip̄ a tři agur a ceatc̄aiř ȳe miltib̄ ȳunt.” “M̄haipead̄, ȳiuþrao-řa an mēioř rīn ȳuit agur a ȳuillead̄ in a ȳočaiř,” ařra an feař. “A ȳuine ȝan ciall [cēilu],” ařra an maiȝirtip̄, “an ag ȳagađ ȳum atá tū? Cā ȳbuigþteá-řa an mēioř rīn ařgido?” “Iř cuma ȳuit cā ȳbuap̄oř e, ačt go ȳbuigþe tū ȳein anoir e.” Aduðairt rē leir ȳuioře inřrin mā ba e a ȳoř. ȳo ȳuioř rē inřrin, e ȳein agur ȳeirt nō třiř ȳaoine uařla [uaip̄le] vo bī in a ȳočaiř. ȳo cōmairiř an

feirmeoirí amach innarín ceitíre mile punt éinse. Táinig iongantair ari na huairíib cárthaír ré an t-airgead. Do ghlaodh an maigírtír ari feirbíreach agus aodúbairt ré leir dul agus rítopad do éir leir an obair do bhrí ag teast aí. ²⁸ "Ó doiríse wára an mait doilighnir dám-ra, tuisíbhrá mire do chuid-re óuit i gcionn na bliadna. ²⁹ Téigír a baile anoir," aíra ré, "agus téigír ari an gcnoc i rí aoiríte den ríat, agus feuc le do dám fáil ari an méid dochtúre tú de talam. ³⁰ Biodh rín agat. Ní iarrfa mór aon leat-pingé cioga go bráth oírt, acht ríraithe do bhol ag." Dochuidí ré a baile innarín, agus éis ré do n-a ñealbháitair na hoíche n-aclá do bhrí aige fein.

BRIAN BORUÍME AGUS NA LOCHLANNAI

Iré an t-rlíche fuaír Brian Boruíme amar ari bheireann ari na Lochlannachaib ¹ acht [ná] do bhrí ré ag ghabáil an bhrácaib lá agus do bhrí an bhean agus gád aon liúg aici ² agus do éirí ré ríad ari an ngiolla do bhrí ag tiomáint na gcapall do. Táinig ré anuas den cháirí do bhrí aige agus t'fíarfaí ré t'í cadé an éirír a phairí rí ag gáil. Aodúbairt rí gúrúab é an leanún ³ do bhrí innro aici, do bhrí rí éum é do mhaibh. T'fíarfaí ré t'í cadé an éirír é rín. Aodúbairt rí gúrúab é a feair t'fág órduingeaib aici an leanún do mhaibh. "Cadé an éirír é rín?" aíra ré. "Atá," aíra rí, "atá ré ag fagbáil ocráir. ⁴ Atá ré ag obair i bhrócaib na Lochlannach tior fá talam agus ní ñiongnaidh ré tobac do an méid atá ré t'fagbáil, ⁵ dám pingin rialó atá ré t'fagbáil." "Cadé an éirír," aíra ré, "a gcuimheadh an páirte gáipe ari, nuair do éiríppearára féin liúg aírat?" ⁶ "Atá," ⁷ aíra rí, "mar nuair do bhrí éum é do fáid, do tuiteadh an rean uaim." "An bhrisibh a t'feair a ñeunamh amach dám cadé an t-rlíche a ñeunann riad comártáid do n-a céile?" ⁸ Ní bhrisibhinn féin ná mo chuid feair teast fuaír leó nuair ná feadairimíodh cárthaír.

mbearð túl m̄teac̄ ari na dōir̄ib̄.⁹ Beirð m̄ire innriꝝ i gcionn m̄i [m̄ir],¹⁰ aēt reo ӯuit,” ariꝝ r̄e, “m̄iꝝiꝝ ariꝝiꝝ agur doጀeuua r̄in tū go ḫtiocfa mē ariꝝ. Abair leir̄ cunntar̄ do ӯeit̄ aiḡe tam,” ariꝝ r̄e, “mā feudann r̄e ē, cadiat̄ na com̄ar̄tāi b̄ior̄¹¹ eator̄ia inꝝan oīd̄ce.” Táiniḡ r̄e innriꝝ i gcionn m̄i agur d'fan an feaꝝ o obair̄ an lā r̄in. Do c̄eirt̄iḡ r̄e innriꝝ ē, cadiat̄ na com̄ar̄tāi do b̄i eator̄ia. Adubairt̄ r̄e leir̄ go m̄aib̄ aጀaiꝝ r̄oluꝝ an leara¹² a m̄aib̄ r̄e f̄ein ag obair̄ ann ariꝝ an lior̄ b̄i ariꝝ an taoꝝ t̄uair̄ do [—b̄i r̄e f̄ein ag obair̄ inꝝan lior̄ do b̄i ariꝝ an taoꝝ t̄iariꝝ], “agur aጀaiꝝ r̄oluꝝ an leara atā ariꝝ t̄aoꝝ t̄uair̄ atā r̄e ariꝝ an lior̄ atā ariꝝ t̄aoꝝ t̄eap̄ do agur aጀaiꝝ r̄oluꝝ an leara atā ariꝝ t̄aoꝝ t̄eap̄ atā r̄e ariꝝ an lior̄ atā ariꝝ t̄aoꝝ t̄oip̄, atā na r̄olre go l̄eip̄ ariꝝ a c̄eile inꝝan oīd̄ce. Tairbeánfa m̄ire an lior̄ ӯuit um t̄rāt̄nóna an b̄fuiꝝ mē f̄ein ag obair̄ ann, agur c̄om̄ luat̄ agur do larr̄ap̄ an r̄oluꝝ inꝝan oīd̄ce innriꝝ beirð a fiꝝ aca f̄ein cad̄ beirð o n-a c̄eile. Tair̄-re¹³ aноēt̄ c̄um an leara agur do c̄uioꝝ feaꝝ agur cuiꝝ c̄uioꝝ do eioꝝ feaꝝ ag sac̄ aon doiar̄ do na t̄riꝝ dōir̄ib̄. Larr̄ap̄ an r̄oluꝝ innriꝝ do na lior̄naiꝝ [learaib̄] go l̄eip̄, agur beirð a fiꝝ aca innriꝝ go b̄fuiꝝ an t̄oip̄ oīr̄ia. Do c̄iōf̄e tū innriꝝ,” ariꝝ r̄e le b̄riꝝan, “sac̄ aon áit i b̄fuiꝝ lior̄ agur tair̄ go ḫti an lior̄ iꝝtoīd̄ce i mbárlaꝝ agur b̄ioð do b̄oīc̄am̄ feaꝝ agat̄. Sac̄ aon áit a b̄feiceóða tū r̄oluꝝ, cuiꝝ c̄uioꝝ do eioꝝ feaꝝ ann.” Do b̄i c̄uioꝝ tā c̄uioꝝ feaꝝ in sac̄ aon áit r̄ocaip̄ aiḡe. Do leam̄ r̄e t̄ioð innriꝝ, gur̄ b̄ib̄iꝝ r̄e ariꝝ an t̄alam̄ iat̄. B̄i r̄e tā mar̄bað leir̄¹⁴ innriꝝ sac̄ aon lā ariꝝ r̄in amac̄.

Nuaip̄ do b̄i a n̄deir̄eað¹⁵ c̄riōc̄enuir̄ḡte aiḡe go ḫti aon t̄riūp̄ amāin do b̄i inꝝan lior̄ d̄eir̄deanað, nuaip̄ t̄áiniḡ r̄e c̄uiḡe, an t̄-at̄aip̄ agur ariꝝiꝝ t̄ac̄ do b̄i ann, adubairt̄ r̄e leð do ḫtiuþrað r̄e a n-añam̄ dōib̄, mā innēbr̄aðið do c̄ionnar̄ do ðeunaiðið [do-ȝn̄iðið] ariꝝiꝝ. Do ḡlaoð an t̄-at̄aip̄ i leat̄-taoið r̄ais̄-

oiniúrí Úrliain agus do chuir ré i dtuiscint uisib, go raibh ré féin toilteanaí ari é d'innriunt uisib, acht go raibh easla aip, má¹⁶ innéadraí, go marbhádach an bheirt mhaí é, "agus leir rín de [dá Úrliúis rín] marbhuiçíod iad rín ari dtáir. Ír milis é an t-anam," aifra ré, "agus iir feairí liom-ra mo anam agam féin ioná aca rín." Do marbhuiçead [marbhád] iad innrin, agus nuairi do bhiodar marb "beirte Úrliúis gan leanann anois," aifra ré, "marbhuiçíod mē féineac anois," agus do marbhuiçeadar, agus do bí Úrliain comh dall agus do bí ré riám ari cionnáir an bheoirí do theunaí.¹⁷

SCEUL AN PERI.

TADG.—Cá bhuair tú an plann, a Óonncaid?

Óonncaid.—Buaír mē innrin tíor i bfaill na Cnoire é.

T.—An bfuil aon teugair¹ díobh ag teacht i gceal an aimpriú reo?

O.—Buaírat [fhiot] ioinn díobh an t-reacúthain reo do chaitéamair,² nád [aict] dochuairí an gaoth ó Údar aip agus do réidead amach éum fairsinge aifír iad.

T.—Ír dósca gur árcthasc éigín do bádád i dtaoibh ceap de Mion-Árd ná mar rín a raibh na plannac reo innle.

O.—Ní fheadar mē. Ca bfuír duit nád árcthasc éigín ari gcuabád tarp bhrí dí iad.³

T.—Dári nusdís, atá ré i gcoinne an tuisgead aon aómaid do bheit ari bhrí anois. Cailfíodh ré go leir bheit tíor i gcuabail an árcthasc.⁴

O.—Hoc, a duine. Ír iomád riut theuntaí [do-ghnítear] i gcoinne an tuisgead agus le neart fainint éum an aifisidh téigéann riad inran contabhairt uaireanta,⁵ d'íarraiad ari t-ualac mór do tábairt leicta.

T.—Ari aifisidh tú an bfuil aon píosa den pherfí dí réidead aithear in aon éor?

O.—O marpead, an t-áiré píosa.⁶ Do bí rí ri-bháda i gceal ari cuairteannais [cuairtai].

An Scoláipe.—Cá aip báðað an t-áptérasc ro a bfuil rið ag tráct uirri?

O.—Innrin chear i mbun Rácta na mBhinnineac [bírín-eac]. Ìr doða gup aipis tū tráct uirri nō go bfuairi tū cunnat i na páipeuprait uirri.

An S.—Cao aip i nō cia leir i?

O.—Ó Óún Íarbhán. Le Captaon Mhuldomhnaig ba eað i.

An S.—Caoim do báðað i, nō caidé an t-rlighe do miot rí irtreas innrin?

O.—Í do chup aip a rlighe oitche na marbh⁷ agur i do miot in áitde aip na clocaib, agur oitche fiadain ba eað i leir.

An S.—Caoé an chúir ná faca ré carpleán an t-rluir⁸ nō cao éags irtreas inpan bfaill é?

O.—Uíre⁹, a mic ó, é¹⁰ do chup amuða marí do fil ré gup trállaeir gáile é an carpleán. Agur nuairi do bí ré nō-fada irtreas innrin, do bí an gaoth bun ór cionn aige cum i do chup amac aipír aip,¹¹ agur ní raið dada le deunaír aige nuairi do bfaill rí agur rcoilttear aip a céile i.

An S.—Aip báðað aomneac de na feaprait nō cionnar tágadair raoir.

O.—Do báðað beirft aca agur támig beirft eile raoir, agur ní raið innrin féin aéct míorðail cionnar nári marbhuiçeað i gcoinne na gcloch iad.¹² Nuairi do bfaill an t-áptérasc an éudo uairi do chait an matala é féin amac marí do fil ré go bfuigheab ré rnáin go dtí an faill. Nuairi doceonnaic an cáscaipe é do bí gáe aon lúig agur gáe aon rceipeab aige agur do chait ré é féin amac in a diaid gáe aon ríoc dá éudo euðais do baint de. Do bí an captaon agur an maipneulaic t'íarpharó é do comad cum baoi pábála do chup aip.¹³ Aéct do chait ré é féin amac dá n-aimhdeoin. Ní raið aon rnáin innrin ag an captaon¹⁴ ná ag an maipneulaic agur do chaiteadair fuireas aip an áptérasc nō gup bfaill oírla.¹⁵ Ìr é an captaon an tríomhað

feap t'imeis t',¹⁶ agur t'fan an maipneulaē uirri go
 pairi r̄i ag tuitim ar a céile. Do cait ré the a pairi
 uimis [uime],¹⁷ agur do cuij r̄e aip an baoi, agur
 tuis r̄e pá an poll .i. an faiinne¹⁸ agur ī é an céud
 feap do b̄i irtis é agur ar a teact irtelac̄ do, tuis r̄e
 pá noeara an máta agur an gárrún agur adubairt r̄e
 leó miyneac̄ do b̄eit aca naē [act] níor labair aoinneac̄
 aca leir. Nuair támis r̄e irtelac̄ innri, do b̄i r̄e
 ag liūsrais agur ag glaoðāc̄ oppa, agur ī é an cap-
 taon an céud feap támis cuij agur do b̄iodair
 aphaon innri ag coinne ó am go ham¹⁹ go mbead̄ an
 máta irtelac̄ cucā map an-fnáimteoir ba ead̄ é. Nuair
 ná pairi aon juro le deunam̄ innri aca tuisdair pá an
 b̄faill éum dul in áirde innre. Do b̄i an maipneulaē
 ar topac̄ agur an captaon ar deiread̄. Do b̄i an
 faiill ag imteact̄ ó c̄orair an maipneulais²⁰ agur
 dóbdair go marbðeadā [muīb̄feadā] na clocā do b̄i ag
 tuitim r̄iop an captaon. Do cait [b'éigean do] an
 captaon tabairt ruar nuair ruair r̄e ḡreim ar cloē
 in láp na faille agur t'fan r̄e innri go maidin gur
 ḡeal an lá aip.²¹ Nuair ruair an maipneulaē é fém
 in áirde, b̄i r̄e com̄ copta, com̄ marb̄ r̄in, ī ná
 fuiḡbead̄ [feudrað] r̄e dul a tuiilead̄ agur do cait
 r̄e é fém i b̄rreap [top] r̄ceac̄ agur pairniḡe²² agur
 t'fan r̄e ann ar fead̄ dá uair an élinis pá an b̄faid̄
 agur pá an aimpri ḡan aon eudā aip aet̄ amáin a
 leine. O'éiris r̄e innri agur doéuaird̄ r̄e ruar t̄ar
 an ḡclaire agur do b̄i r̄e ag feucaint timcheall aip
 nō gur aipis r̄e madraí ag r̄ceam̄gail agur doighe
 r̄e ar na madraib̄²³ agur nuair doéonnaic na madraí
 é, eac̄tra ba ead̄ éirteact̄ leó le r̄ceam̄gail²⁴ agur
 d'airis feap an tige iad̄. O'éiris r̄e agur do cuij r̄e a
 céann amac̄ ar an b̄fuinneodis²⁵ agur t'fiarfais r̄e
 an pairi aoinneac̄ innri. Adubairt an maipneulaē go
 pairi agur t'fiarfais r̄e cia hé. Adubairt r̄e r̄in
 gur maipneulaē, go labair^{25a} [labtar] t̄ar eir an
 t-áirfeac̄ do b̄ád̄ að innro t̄iop oppa. Adubairt feap

an tigé leir teadé aníor go mbeadh ré in a fhiúde Áisi an nóiméint²⁶ agur d'éilimis leir,²⁷ agur do chuir ré a chuid feair in a fhiúde agur do leis ré iptimead an maireneulaí agur fuaír ré euidaise do agur deochna [deochna] teó,²⁸ go dtí tainis ré chuirfeadh réin.²⁹

Innín, d'imirig muintearáip an tigé agur an maireneulaí agur chusadair teuda agur roilre leó riór fá d'ein an captaon, acht nuaír dochuaadar riór, ní raibh aon phioc den captaon le fágáil aca agur b'éigean d'oirí capraí aír aníor go dtí an teadé. Dochuaíodh feair aca riór innín le bheacaí an lae³⁰ agur rin é an uairí fuaír ré an captaon thíor agur a uct leagáda ari an árthraí aige agur d'íarrí ré aír teadé fuaír go dtí an tigé leir³¹ go raibh an maireneulaí tuair. Ádubhairt ré rin leir ná raigheád, mar go raibh gáe aoinneadach i gcoinne a leitheadh féin do rcaoileadh iptimead beo nó marb.³² "Nac [act]," appa ré, "cathé an áit den dúthais i bhfuil mé?" "Atá tú," appa feair Súilíobháin, "leat plíge iad ceann Neilbhc agur ceann Mion-Árd." "An é reo cuan Baile uí Chupraoin?" appa an captaon. "Is é," appa an feair eile. "Má is é," appa an captaon, "is é an riad baíd éearlaí do bheanamh le captaon Mion-Árd ná é do chuir in áit roinnt na gpreumháibh."³³ Tainis ré aníor innín in aonfeadé leir an bheair go dtí an tigé, agur fuaír ré caprós agur bhróga éum iad do chuir aír agur fuaír ré a Óbúthain le n-íte agur le n-ól. Dochuaíodh ré riór innín aír go dtí an t-árthraí agur do chuir ré feair roír go dtí tigé na buitéirí ag cur rceula³⁴ go dtí Captaon Mulfomhaíg go raibh an t-árthraí báidte agur ná fuiúbhéadh ré féin corrúiseadh ón árthraí go dtí dtiocfaidh maigírtíri an árthraí.

An S.—Cathé an raighe ualaí³⁵ do b'í innte nō cad aír do feol ri?³⁶

O.—Ualaí gualadh do b'í innte agur aír maidin an lae roimh rin o'fág rí Sean-Sapana éum doul go Baile uí Coitín [Baile Coitín]. Do b'í an lá an-fiaðain agur

an oirbhe dorfá aghur d'fhan rí ari aon tac amáin³⁷ go dtí ari bhuail rí an fáil map do bí an t-ártíraí an-úrúisí mar aghur do fil ré ná raih leat na rúisead móetta aigé³⁸ ón uairí d'fág ré Sean-Sáraí aghur rín é iir mó do cíup i muða e³⁹. Map rín⁴⁰ nuair d'fósair an cásairí Óg go bhuaca ré talam, do éait ré amach an meáctain [meáðaían].⁴¹ Do réir an méid uisce do bí ann aduibait ré go raih ré cíug míle deug ó talam aghur fá ceann deic noimeintí do bí an t-ártíraí bhuailte.

An S.—Cao ba éri[oc] von ártíraí nuair tainis an fear ari leir i fá n-a déin?

O.—Iar é a críoc ná go raih rí innrúid aigé in a rian-éliabán tuitce ar a céile,⁴² píora thí innro aghur píora thí innrúid. Do bí gacé aoinneacád tá ríracad ar a céile aghur aduibait ré leó i do tairíainst leó. Niop cíup ré aon rítopadó oírla go ceann cíupla lá. Sin é an uairí tainis na buitéirí aghur do cíupreadaí in áitde páipearí go mbeadó caint uirpu a leitíodh rín de lá. Do rítopadóí gacé aoinneacád innrin aghur ní leigfíodír dóibh tada do tábait leó aict an gual aghur niop leigfíodáí é rín féin leó tár bárr na faille.⁴³ Do éalteadaí [b'éigean dóibh] é d'fágaint [d'fágáil] innrin go dtí lá na cainte. Nuair tainis lá na cainte do bí na mná ari fad aghur gacé aoinneacád aca in a ríde ari a gcairnáib⁴⁴ féin ag ríupreac go gcainteachtaidé é. Iar i an t-ártíraí aghur an méid do bain leí do bí ari an t-ártíraí d'fágaint do tóis aca.⁴⁵ Niop tóis aoinneacád an t-ártíraí aict do tóis ríuineir o Chríostíre Caolda a trí ní aceatáir de píoraib de na críannaib aghur de na ríataib aghur do tóis fear eile na teuda aghur na ríolta. D'imtigseadaí leó ríar innrin aghur do bí na mná tóis ag ríupreac leó cum a gcuirid féin den ní gual do tóisáil. Aict nuair tainis na buitéirí aghur an fear do bí tá cainteáil aduibait ré leó ciall do bairt aca⁴⁶ aghur é do tairíainst leó a baile, ná raih aon baint aca féin leir cum aon caint do cíup ari.

Ah S.—Ah ӯruarad [ӯrhiot] na rír do bádád?

O.—Ó, ӯruarad. Árí marún Dé Domhnaigh ӯruarad ceann aca an-ȝairiòd don ȝertrias agur ceann eile tamall marc ó ðear uairò. Ìr é an máta an ȝeud feair ӯruarad agur do bì ríe an-ðeacaip é do ȝabairt aip an áit in a ӯruarad é go dtí an corán, mar an ȝeud ȝeirte ӯruar é, o'fágadair mar a raiò ríe⁴⁷ agur níor ȝogadair aip a ӯrairige fém é go dtí támis tliúr eile agur ȝogadair leó é riap go dtí an Stáicín. Do bì ríe an-ðeacaip⁴⁸ é do ȝup in áitde iip na ȝtráparaid atá aip an ӯrairte rír agur iip amlairò b'éigean do feair aca é do ȝogbáil aip a ȝacala[in] agur é do ȝáid in áitde go dtí an ȝeirte eile, agur o'fágadair innpriùn é agur ȝiora ȝebil caitte anuair aip nò go dtí tari éip an aiprinn go dtí ӯruarad an ȝapa feair agur do ȝogad in áitde iad arión go dtí bárr na faille in- an áit a ӯruair capall teacit fá n-a ndein⁴⁹ agur iad do ȝabairt ӯrair go dtí an teacit ba ȝiolla ȝóis, in- an áit a raiò cómhra éum ceann aca do ȝabairt do ȝaire. Ni raiò aon cómhra don ȝapa ȝuine mar ní raiò aon ȝunnatár tari éip dul go dtí Dun ȝarbhán go ӯruarad é, agur iip amlairò do ȝuiread⁵⁰ iad arión in aon cómhrainn amlain.

T.—A mìc ó, iip mioshail ceapt ȝuri ȝuair [go ndeacaio] aoinnead in áitde inran ȝuall an áit a ndeacaio an maighneulac úd. Aict amlain⁵¹ do ȝaighad ȝuine in aon áit nuair do ȝeao ȝcannraig aip.

O.—Ni feadair mé fá an ȝomán⁵² cionnair do ȝuair ríe in áitde ann inran áit aip ȝóis leat ná ȝuigheao cat dul ann. Agur cadté an ȝioȝbáil aict ȝuireacit na hoirdé aip a ȝliȝe do ȝeunaith ȝuireacit i ȝcoinne na faille.

T. [aip a imteacit do]—I mbára, a ȝonncaid, má iip le hártrias báidte ȝaineann [ȝaineap] an planns ȝreágsdá rír bád ȝdipr go mbeiteá ag ȝuigheacaint do na maighneulacaid bocta.

O.—Óe ȝairead, aðeiríom-ríe ȝuigheacaint leat.⁵³

MAC AN FEIRMEORA.

Bi feirmeoirí ann fada ó. Ní raibh aige acht aon mac amháin acht ní raibh aon teóra leir éum captaí d'imir. ¹ Níl aon áit an aileacád ² ré cluiche captaí do bheit [d]á n-imir, dá mbeadh ré geacht mile uair, ná raigheadh ré ann. Bi ré oíde ceagteacht a baile agus do bi ré an-fada inran oíde. ³ Do bi beárla ari taoibh an bóthair ari a chuid féin talman, agus díreac do bi an bata inran mbeárla aige nuair do gáibh an t-roséiridh éairí. Ní raibh fá an coifín acht tóirí [tóirí]. Aduibairt ré leir féin gur dleascáir do tóirí coifín [cómra] d'iomáin agus go raigheadh ré féin mar ceathramhád duine fuité. ⁴ Dochuair, agus má dochuair, d'fágadh aige féin i, agus n'feadair ré capaí gáibh an tóirí feap, cia aca an t-aer ná an talamh do fhoilis iad. Do bi ré innriú agus an coifín ari an mbóthair aige. Aduibairt ré leir féin gurab ait an gnothodh, bheit ag feucáint uirbhí agus gáibh fíor aige cao do bi innle. Do tógs ré an cláir di. Cao do bheadh iarras innle ná cailín bheagádha ós agus i ag cur cuapníní [coirníní] allair ⁵ di. "Ó," ari ré rin, "níl aon dealraíodh báir opt. Is feappi óam tú do cormhlaige ruar." Do-bheir [ruas] ré ari láimh uirbhí agus do buail ré epiorúe a beárla [nn]. ⁶ Do phreabh rí ruar agus d'fhiarrfaig rí cáraibh ri. "Atá tú ari láimh fáthála?" Ná taghad aon eagla opt. Cao do círí innro tú?" "Inneóradh rin duit," ari ri. "Atá mé ari an leabair ag mo muintir ⁸ le tóirí mhi, agus aonócht do bi na tóirí mhi caitte. Táinig tóirí feap iarras agus do tógsadair leod mé inp an coifín rin. Do círleadaíopt rí tumpa bata i m' áit inp an leabair." "Ó," ari ré rin, "atá go maic. Siuibail leat a baile go dtí mo tig-re [teac-rá] aonair." Do círuiodh rí leir go dtí an tig [teac]. Nuair dochuair ré a baile ⁹ do ghlaoibh ré ari a deirbhí ¹⁰ agus aduibairt ré leí, deoc éigin d'fágáil don cailín do

bí inni. Táinig reannraíodh aíppu rín nuairí do-
éonnaic rí an cailín ag an teinidh. Adubait aí
cailín leí go raibh maití móri deunta ag a théarbháiltear
do fén.¹⁰ Oinnir rí dóibh innriún gáé aí bain do.
Oinnir rí don mbuaécaill cá raibh a muintear in a
gcomhniúde. Áit éigin i gContae Corcaíse biondair
aigur d'ímtíg an buaécaill leir dair ná báiread [lá
aí n-a báriac] aigur tús ré dá lá ag dul ann.
Nuair éuairí [ní thaeáit] ré go dtí an tig [teac] in
aon chorp mar adubait duine de rna [na] comárrain
[comárranai] leir go raibh cailín ós dá cupaí aí an tig
rín indiu. Doéuairí ré ipteac iníon páirc aigur
tús ré leir an capall do bí ann. Adubait ré leir
an bhear ro do bí ag caint leir innirint¹¹ do feair an
tigé gur tós feair leir an capall den páirc aigur
gur in a leithead rín d'áit i gContae Íothláirge do
éonnaig ré. Nuair do bí an tlioblóid éar feair an
tigé aigur a ingean, mar do fil ré, cupá aige,
adubait ré go scaitheas ré dul fá óe in a éapall
aigur gur móri an cladaíreacáit [cladáireacáit] an té
do tós uairí é.¹² Oímtíg ré leir. Nuair tainig ré
go dtí an tig [teac], do cupaí an buaécaill na túrta
fáilte¹³ roimhe aigur adubait ré le n-a mátar dinneir
maití d'fagbáil i gcoirí do. Do bí an feair bocht
coirte aigur buairdait aí.¹⁴ Do bí ré in a fúidé aí
éataoirí ag an teinidh. Nuair d'iompairíg ré tímcheall
ag feucáint aí fuaidh [fud] an tigé,¹⁵ do bí reomra
óir coinne na teineadh,¹⁶ doéonnaic ré an cailín ag
riubal éar dhoras an t-reomra. Adubait ré meiríeac
[muna mbeadh] a ingean do bheit cupá go ndeupphad
[n-abhrócaí] ré gurab i do bheadh ann. Do phoist rí rín
aníar¹⁷ éinigé “Ó, a atáir,” aí rí rín, “ír mire atá ann.”
“Ó, a ingean ó, ní tu.¹⁸ Ní turpa mo ingean, mar atá rí
cupá fá an bhró, go bhróige Dia oíann.” Adubait
rí na raibh. Oinnir rí dó innriún cionnaír do bí aici
aigur gurab é an ríomha bata do fágadh iníon leabaird
in a háit fén do bí cupá aca, mar go raibh ré i gcló

duine.¹⁹ Doċċuaird an buaċaill a baile le n-a hataip innyrin agur doċċuadap so dti an ua[is] map ap fil-adiap i reo do unctiona ann. Cad dożeoħbaidap ann naċ [aċċ] rean-xtumpa bata. Tāngadap tari n-aip innyrin so dti tiġi [teac] an buaċaill [buaċalla] apir, agur aduħaġit a hataip, o bī an rgeul map do bī re, nā caitfead rī aon feajr eile do unction aici so deoġiċċa naċ [aċċ] an feajr tħuġ leip raor rabbalha i o n-a narmad. Do pōrġad innyrin iad. Do mairċeada so mait i bħoċċaip a c'eile. Niċċi ġuair [ni unctioni] rē fā unction aon ċaptar ap rinn fuar.²⁰

puisini cūl an hiartu agus rī na scat.¹

Bi feajr ann fad' o a tħuġtadni Ħājt ēiż- unctionaċ ap. Bi cūgeaqi no sej̇reap cloune aige.² Bi rē aġ-dux so dti an baile mōr lā cum bħiġsa do tħabuġit ċuċċa. Nuaiġ oħraġ an cat iad tħad pād le n-a n-aċċaip, bħiġsa deara do tħabuġit ċuċċa, do pħieab rē fēm ap an għeżeen, "a Ħājt ēiż," ap rē rinn, "an tħiuxha tħu bħiġsa deara ċuġsam-ja?" Tāniġ uatħabar ap an bħoċċa, nuaiġ do tħabuġit an cat leip agur aduħaġit rē so tħiuxha. Nuaiġ doċċuaird rē so dti an baile mōr, t'inni rē do għad aoinneċċi cad tħabuġit an cat leip, aduħhaġadapi leip a pād leip an scat nuaiġ do jaġid rē do baile nā fuigħbead [reutħa] rē aon bħiġ do tħabuġit ċuġże għan ē do tħabuġit leip so dti an għnekkar idhe so tħoġġi rē a tħiġe³ cum na mħiġi do unctioni tħoġ. Nuaiġ tāniġ an feajr a baile. Oħrieffa iġ-ġas-Saċċa aoinneċċi de na pāiġtib ap tħuġ [an tħuġ] rē bħiġsa ċuċċa fēm, agur oħrieffa iġ-ġas-Saċċa an cat de ap tħuġ rē ċuġże fēm iad. Aduħaġit rē leip nā tħuġ map so għċaiċċead an għnekkar idhe a tħiġe do tħoġġi [tħoġġi], map nā jaib aon bħiġ aige oħrieffa idhe.⁴ "Conur [eionnar] jaġid-ja?" apħiġi an cat, "xtħarrfa idha na madha iż-żejt, mā bim aġ-riuħi i tħoġ-żejt." "Ni unctioni," ap rē rinn, "map cunpsead-ja"

Irteacá i málá tú, agur tuisbrad liom ari mo úrnom tú.”⁶ Do éuir ré irteacá inran málá an cat agur ó'ártair ré leir é.⁶ Do bhoth gáe aoinneacá ag a fiabhráighe de Óaitéip cad do bí ari a órion aige, a deirfead ré leó gur éuma óibh.⁷ Do bhoth an cat ag éuir a iongnaí tré na úrnom agur é gá rath, “ari do bár a Óaitéip, ari do bár, a Óaitéip,”⁸ ír é rin,⁹ gian innírint cad do bí aige. Do bí ré cháiríte aca ó baile gáe fiabhráighe óe agur do éairí ré éuca an málá agur a raiib ann agur do rírac na madraí an cat agur an málá do bí tímcheall ari. Nuair do bí ré dá ríracad ag na madraíb,¹⁰ a duibhaint ré le Óaitéip nuair do ríagad ré a baile é¹¹ o'innírint do phuiscín cál an hiapta gur marb ré ní na gcat. Nuair dochuaird ré a baile, do bí ré ag a innírint do n-a bean [mnaoi] cad dubhaint an cat leir. Bí cuitín beag, cnáiríte inran cúnne. Tug ré pheab agur do meutouig ré é fém¹² agur dochuaird ré de binniúig [bonnóig] in ríordhnaig Óaitéip¹³ agur doibh ná fagairde [fuisgáití, feudairde] é do ríordhneacá ari.¹⁴ Do éairíteacá [do ba éigean raiib] dul amach agur glaodacá ari na comárrain [comárranaiib] cum é do ríordhneacá agur meiríeacá [muna mbeab] rin, do bí a ríordhnaíc itte aige ar Óaitéip.¹⁵ Acht do marbhuigeadó [marbhaib] é rin innírin éom mai te le ní na gcat. Nuair do bhoth¹⁶ ag a marbhaib, “Uis 'Láip [fúiláip] duit, a Óaitéip,” ari ré rin, “t'oirí-muintí [do oirdí muintí].”

an fear do bí ag tráistíteoireacá.

Fear é reo do bhoth ag imcheacá go dtí an tráis gáe aon am ag¹ fagbáil tríorcaip. Bí ré oróche agur do bí an-éuid tríorcaip ann agur do érom ré dá éuir irteacá. Cad do gheobhaib ré inran tríorcaip acht fear báiríte. Aduibhaint ré leir fém gur mór an feall é do leigint [leigean] amach leir an taoide ari agur do tarrainig ré irteacá é cois na raille. Dochuaird

ré a baile innriún. Tús ré leir an capaill agus an dhráe agus tús ré leir a baile é. Do éuir ré iptimeas innriún fhiobholt é. Dochuairt ré go dtí an baile mór agus tús ré coifín leir agus do éuir ré é. Ba gairid innriún nár go dtí gur éuaird [go n-deacaird] ré go dtí an tráis oirdé eile. Cad doğeóthad ré acht pínpriún mór agus do épom ré cum é do cíppuiseadh feudaint an bhrisibhéal ré leir é.² "Imbara, atá tú ná-épom,"³ aip ré rín, "ní bhrisibhinn liom tú." "Doğeóthair," aip an duine ag a clíatán. "Buail do láim fá n-a céann." Do buail agus tús ré go dtí an tig é.

Aduibairt an feapí leir go raibh a oibread rín galún fíona ann agus é do tabhairt leir go dtí Coimcias go dtí⁴ n-a [a] leithead rín de tig agus go bhrisibhéal ré ré deug⁵ an galún aip, "náe [acht]," aip ré rín, "ná peicead luéit an tligeadh tu." Do déin [do pişne] ré mar aduibhrial leir. Nuair tabhairt leir go dtí an tráis an oirdé eile rín aip, fuaip ré tranc [cómra], agus aduibairt ré leir féin gur docha go raibh rín ná-épom éomhait. Do labhairt an feapí leir aipír. Aduibairt ré leir bheit aip taoibh de agus go mbéuirlad ré féin aip an taoibh eile. "Ír é an rudo é atá innriún ná [acht] aipgeadó." Tús ré leir a baile é, agus d'innriú ré do n-a atáir cad fuaip ré agus cia do b'í ag tabhairt consgnaimh é. Aduibairt an t-aílair leir go mbádharad ré rín é agus gán dul go dtí an tráis níor mó.⁶ "Atá go maite," aip an mac, "ní báisfa mé aonach le dul ann."⁷ I gclionn na hordé, nuair ná raibh ré ag dul go dtí an tráis, tainis an feapí go dtí an fhuinneog agus do ghlaoú ré aipí. O'fiaispairt ré de, ná raibh ré ag dul go dtí an tráis aonach? Aduibairt ré rín leir ná raibh. "Ó níl tú," aipra an feapí, "mar aduibairt do atáir leat go mbádharainn-re tú, acht níor bhaoisgal duit,⁸ mar do tóis turpa mire ó fhuasg na fáilpíse⁹ agus do éuir turpa innriún neilis bheannuigthe mé agus do éaitfinn-re maite do cheanamh duit. Dá náistí ríor aonach, doğeóthá

Δ οιρεαδό αιργισιό ιρ νά καιτέρεαδό αρι τάινις [α τάινις]
ηομάτ νά α οτιοεραιό ι το θιαρό.¹⁰ Σλάν αγυτ ανοιρ.
Π' ήειρε τύ μιρε γο θεόιρ αληρ."

na sclábhuiróče.

Δητ.—Βαιλ Τέ ινηρο ιρτεαέ αρι μαρδιν.

Βεαν αν τιγέ.—Δια 'r Μυιρε 'r βάρημις θυιτ. Σέ
θο θεατα ρα έυσαινν.

Δ.—Σο μαιρε τύ, α θεαν αν τιγέ. Αν αγ ιτε ατά
ριθ? Φανατό ριση δη-α θέιλε.¹

Β. αν τ.—Μαίτε,² ιρ αμ्लαιό ατάιμιδ αγ θρυδαδό λε
η-α θέιλε. Ταιρι αγυρ θευν θυινε εαθριαίν [βί αρ
θυινε αγαινν].

Δ.—Σο ραιδη μαιτ αγατ, α θεαν αν τιγέ. Βα τύιρε
[θυαίτε] μέ ρειν ιονά ριθ. Ατά ρέ καιττε θέανα
αγαμ.

Β. αν τ.—Μαίτε ιρ ιονγανταέ να μοέρηγε [αν
μοισέρηγε] θομήγνε τύ αρι μαρδιν.³ Ρυδ ιρ ανναμ
ιρ ιονγανταέ. Ιρ ε αν ρυδ θιονη [θιορ] αγαμρά⁴ γο
μινιε ιονά μοέρηγε Κονέιθαιρ να γεριαταρ, μαρδιν
νοτ [μοέ] αγυρ θά μαρδιν θέιρεαναέ.

Σέαν.—Ατά ρέ θόμη μαιτ αγατ,⁵ α θεαν θοέτ. Νι
θεαγ θυιτ α φαιρ θο βί τύ αγ έιρηγε νοτ⁶ αγυρ ρυδ
ειλε, θυαιρ θιονη [θιορ] αν τ-αορ αγ θρυιθεαμαιντ λε
θυινε, ιρ μαιτ λειρ ταμαλλ θεόλαιθεαέτα αρι μαρδιν.

Δ.—Σεαδ, α Σεάδαιν, αγυρ θαρι αθειρ αν θεαν-φοκαλ,
αν τέ νά θιονη θόλαέτ αρι θνος αιρε, θιοδ θυαιμηνεαρ
ινηραν ρορ αιρε.⁷

Β.—Ο μαιρεαδό, δη β' ανναμ θειρ αν γεατ ρραταιρ θο
θυηι αιρ,⁸ ιρ τύ ατά γο θεαρ-θάιτεαέ αρι μαρδιν.

Σ.—Α θεαν αν τιγέ, ηάρι αιριό τύ θιαμ θά θιυθραδ
θυαιρ θηριατο⁹ θαίτ θο θα θηνάιδ θυαιρ θιονη [θιορ]
αν τέ θίτα θα.

Δ.—Δ θε θαθέ αν μαιτ θαν θαρι τέ θυαιρ θιονη ρέ
θορνοέταιγέτε. Ειριγιό αγυρ θυαιλιό αθαέ γο θαγαι-
μιδ αγ θευναμ θυδ έισιν λειρ αν θυαινην ρειρ ατά

thinnín amuisg, feucaint ari mbeadó ré in iúl¹⁰ ari ériuacé do òeunamh de an t-peadctmain reo éugainn.

A.—Atá go maist, a Séáain. Siubail leat, agur do-
ghéobhaimid beit ag caint agur ag cártdáil¹¹ innrin.

S.—Ní reappi ari doiman é.¹² Tábhair leat na píci. Téid gacé rgeul,¹³ nád iongantaé atá an raoğal ag airtiugad [aertuigad]. Ír minic juamh o'airiúiseamair ó [dá] fáid do mairfimír gúrhab é ír mó dochtúimír agur o'airiúiseamair.

A.—I mbára, a Séáain, atá an ceapt agat. Ní gábhád óuit aét mairtana [mairtán, mactnám] do òeunamh agur cuimhneamh ari an dá thíg bheágsáda atá ari an mbóthar rín amuisg. Cia òeuphrad [adeuphrad] go bheicfíde a leitíordí go bhláth ann, mar aodúbairt an bean an oirdé eile, go raibh áit òear agur teacá thípmíte ag Caitlin mór agur ag Mícheul má dochtúibheann [feudann] riad teacáth ann, go bhuarcailighe Dia ari a n-anam. Ní baoğal go mbeirid aon fuacht oppa.¹⁴

S.—Cia hí Caitlin mór, agur an Mícheul ro atá tú a hár?

A.—Mairreas, a òuine, ná cuimhniúseann tú ari Caitlin mór agur Mícheul a dearbháctair agur rean-Máirí [Máiríadá] a raibh dá thíg beaga aca ari an áit ceudana i bpunt an coláistí deunta?

S.—Dap riaid, atá an ceapt agat. Níor cuimhniúis mé juamh go raibh aon thíg ari an áit rín, aét ír díreacé¹⁵ gúr iomáda òuine cuimhneann [cuimhearf] an talamh òe.

A.—Mo òeaprtád,¹⁶ a Séáain, an dtéigseann tú go dtí an coláistí aon oirdé? Dap níosig, ír dósca go dtéigí. Níl aoinneac an mbeadó corruiúse na coirfe ann¹⁷ ná raighd ag feucaint ari an rult, ag éirteacáth le hamhránaibh bheágsáda agur ag feucaint ari báthta bheágsáda den rinnce Séadéala.

S.—Téigim ann gac aon oirdé Óomhnaig agur go deimhín ír bheágsáda an tóigbáil ari ériordé òuine dul ann.¹⁸ Aét an té do òeas ìftoirdé Óe Óomhnaig ro caitte againn ag éirteacáth leir an mbeirte Coill-

caisgead ag tadhairt amach ar "Eacra an Óair,"¹⁹ níor aihis mé riath níor bheagán é. Tá bheisce-
óctá [bheisceá] an bár in a feairim ruar agur an
peactaíocht bocht rinte ar a leat-rliairta²⁰ ór a coinne
amach! Do chuirfeadh ré tuisí agus nuaír t'íarphád
ré an rpáir comh tiomadachróideac [tiomad-c.] rin²¹
ar an mbár agur baile Óig leat beagán tuisíge
ag an mbár do. Ír é do labharadh go dánas agur
beagán fonn aip aon chéile do tadhairt do. Ír é
an áit an aithreóctá gac aoinnead do b'í ann ag gáipe
ná tiaj ag Teampall Reumann.²² Do b'í cuit aca dá
phád mór do gheobhad gac aoinne cead cainte an fáidh rin
leir an mbár go mbeadh uam go leor aca ar a gcuimh
do pléir. Aduibairt a chilleadh aca naidé é an bár do
b'í ann in aon chór acht gur docha gur cormaill leir é mar
bionn an duine an fáidh rin ag ríoghsaill [iomhád] leir
an mbár.²³ Ír cormaill go mbíonn cùir éigísin leir.²⁴
Acht i mbára, buaideann an bár aip.

A.—1 mbarra mairreadh, a Shéadain, doibh go mbeadh an
bár gairid doibh go leir an oirdéan rin nuaír do phigineadh
toll tair ceann den stage²⁵ [rtáirte, rcaifil] acht ba
éoil le Dia ná phair aoinnead fúinte, acht, mile buide-
aícar le Dia, an té dochtúrpeadh an ragart agur an
t-rlíge aip ríleannais ré anuar go dtí [aip] támis ré
ar b'onn a óráid gacan píocadh bioráin do baint do.
Do phiot gac aoinnead timcheall aip ar eagla go phair
aon phud bainte do.²⁶ Do b'í na mná go leir ag phiot
go dtí a céile ó duine go duine agur gac aoinnead
aca dá phád "buaile do lámh aip mo chroíde, atá gac aon
phreab aige mar do fil mé go phair an ragart goi-
tigte [goiuitigte]."
Do b'í na páirtí aip fad ag phiot
timcheall dá phíarphraighe de gac aoinnead aip bain aon
phud do acht doibh go mbeadh cuit aca fén millte.
Ní phearadar caid do bain den stage.

S.—lomairca meádaícain do b'í aip éadóid de don
taobh eile agur t'iompruis ré anuar mar do b'í na
páirtí aip fad in a phuidé aip aon taobh amáin. Do bhrí

an naicta [i. bata tigrina] agur táinig ceann do stage ari an talam.

A.—Seab, ní thiongnaidh an stage seo an feuri do fábháil dúinn.²⁷ Caitimír uainn é²⁸ agur téigimír ag obair in ainn DÉ. Atá ré comh maist agaínn [dúinn] énig cinn de na cocait beaga rín do éur in aon coca amáin, mar atá an feuri an-tírím. Ári dún tú an geata rín túar, a Shéadain, le heagla go dtiocfaidh na púdraí gamha²⁹ ipteacé ann.

S.—Do dúnar.

A.—Siúd éum oibhle rinn.³⁰

Agur go mbeannuigé Dia rinn,
Agur nári bhrada ó biaidh rinn.
Nári bhrada in a thiaró rinn
Go naísearó an spian ríor.
Té [cibé] an móri leó an itimír
Agur an beag leo a ndeunaimír
Ná pairí spileim la 'l Bhríste aca
Ná aitint a gcoada la 'l Miúil.

S.—Ír beag an maist ragairt san cléireac agur abairimír go leirí "ámen."

A.—Í mbára ír maist an bárrí féilrí atá ari an bpráipeín seo i mbliadna agur ír maist an feuri é. An tóig leat go ndiongna ré na ceitíre tonna?

S.—Go deimín do gheuna agur curt maist in a foícair. Ba gnáthac leir an bpráipe seo bárrí maiste do bheit innte. Ír i páipe ír feairí ari an bfeirí i. Ná cuijmniúgheann tú nuair do b'í prátaí agat innte, an bliadain úd do b'í rí círte éum gárrairdte neadtaír.³¹

A.—Cuijmniúgim go maist ari an mbliadain rín. Náirb i rín an bliadain tírím ná fuafradaí aon bhráon feartanna ón uair do cuijmear iad go rathair^{31a} éum iad do bárrí?

S.—Ó i mbára atá an ceart agat. Ír tóig liom gur fíche bliadain 'r go [gur an] taca ro³² é rín. Do b'í leat-acra agam féin in éan páipe seo agur ní

Úfuiséibinn [fóuiseibinn] a innisint caidé a mériod phrátáid do b'í iarrig ann.

A.—Ó éiríteisíod.³³ Cia hé riúd rúar an bóthar?

S.—Sín é Tomáir Phádraig atá ag dul go dtí an ríabhs ag baint ualach aitinn. Do b'í ré 'á riád liom ariéipí go raibh roinn ariair uaiod. Do cheasadhais³⁴ mé tiaip ag an chorpairí ariéipí leir agus é ag dul fá théin tamaill de rpeal. B'í ré 'á riád liom go úfuaipí ré utípí ó n-a ingean Dé Ceannaois reo caitte agaínn agus go raibh rí porta agus go raibh rí fén agus a feapí cum teact a baile i gceáir na hAithílaíona.³⁵ Atá rí porta ag feapí doisgtheán do m'úcaid,³⁶ agus púnt iníon ló aige agus a oileadh rín ar gac aon doisgtheán do m'úcaid ré, mar ír é an maor atá ari na feapairí é.

A.—Díct uaité marí teine.³⁷ Is olc an chéirí i.

S.—Is mbára, is olc. Níl rí maist in aon chorp. Bionn rí an-containsaptac.³⁸ An úfaca turra aon chuid den obairí reo riám,³⁹ a Dílt, ó is tú b'í i Sarana Nua?

A.—Ní fachairgear aon am iad acht go n-aithísinn trácht oírra.

S.—Is docha ná fuil aon taibhírt amach agat ari an obairí marí rín.⁴⁰

A.—Níl, acht b'í aitne agam ari únaícaill maist agus do b'í mé ag caint leir marí reo um chlárthóna agus róipí rín agus a dá bhuille [uair] òeas, do b'í rí loifíte iníon teinid. Do chait ré [do b'éigean do] dul in aírde ari mullaé an tighe agus do b'í an doisgtheán an-millteac agus éas a raibh fé⁴¹ agus éuit ríteac iníon teinid agus ní fuaipad [fhiad] a tárca ná a chuaipíre ó coin [rín].⁴²

S.—Is mbára, b'olc an doisgtheán doin úfear bocht rín é.

A.—Éiríteisíod go néid.⁴³ Is doisg liom go úfuit duine éigín ag glaoðaíocháin cum dinnéip. Is mbára atá. Síod é⁴⁴ anuas Seáinín. Is é do bheatha rá, a Seáinín, is docha gur ag teact le rceul ón gceoiléid chuaíann atá tú.⁴⁵

Seámin.—Ó 're, i mbára féin, ní headó, aét bean an tigé do bí ag baint neannitós agur d'airiúis rí an t-an-ghreandaú cainte agaib⁴⁶ agur nuairi dochuairí rí a baile, do éuirí rí i leití mire éum a nád líb oibhriúsgaú líb agur gan beit ag caint.⁴⁷

A.—Ní thíonchnaínn daibh den t-pean-éclaireac⁴⁸ agur ír oile an aoi uillipi rín moían oibhre do théanam ói. Ná fuil a fíor aici go maic nád amhlaidh éuirípmíó ari tdeanga in ár bpróca ói. D'ar niodis ní in ár mbeul atá an ríce, aét in ari láimh, agur ír mór an gnoí,⁴⁹ mara bpríosúthe daoine beit ag caint doibh féin éum an lá do giotrúcháin [giotruísgaú] doibh.

S.—Cait uait.⁵⁰ Atá an bean bocht cráíorte an aimhríp seo nuairi atá an feir leat-óróigte uillipi.

seáan gan eagla.

Seumur.—An bfuil ríb in buri gcoitlaó?

Caitlin.—Nílmid. Cia atá inní? Ní an tu Seumur?

S.—Ír me. Leig iptimeas mé.

C.—Ráir i do fálair,¹ maran téirdeanaí atá tu amuig. Nád beag eagla atá oírt?

S.—Cionnair atá Tarbgs bocht aonáct? Do éuirí mo máncaip aníor mé leir an mbraonín bainne seo. Folamairí an galún go mbeidh mé ag imteacáit ariú.

C.—Cád é an deitneap atá oírt? Tarbgs aníor go bpríospe tu é. Aireáir do bí ré órá nád iongantac ná tagann tú óá feucáint. Ír gairid go mbeidh ré ábalta ari gábháil amach ariú. D'éiríis ré tamallín iníou.

S.—Go mbád plán éirísgte² don bpríosap bocht.

C.—An bfuil tú i do bñíreacáit, a Tarbgs?

Tarbgs.—Atáim, a Caitlin. An é rín Seumur airiúsim ag caint?

C.—Ír é. Ní baogal guri théairímadh peig tú. Do éuirí rí aníor le galún bainne éugat é.³

T.—Maireadó, ní biongnaínn daibh tú, an t-aing-círeoirí.

Náir feice Dia cóitíde gian bainne i ná a mártairpeacá. Is é do bheala-raf, a Séamus.

S.—Go maire tú, a Táinig. Cionnair atá tú?

T.—Ó, atá mé ag dul i bhealaí, ⁴ buirídeacár le Dia. Bhráithim mé féin an-mháit aonocht. Atá na pianta im-tigthe ar mo chnámaibh. Inniú do dánáir go bfuilim an-buirídeac tú.

S.—Inneórad. Duail ríor éu gáinn nuair b'eisidh tú ábalta ar ghabhail amach. Cailfeadó-raf b'eisidh ag mo spáir.⁵ Atá ríe déiðeanaí.

T.—Agus cadé an t-am é?

S.—Atá ríe tair éir a deic.

C.—An mbealó eagla oifig iníon oíordóe, a Séamus?

S.—Do bhealó, maireadó, foinni ríadach oifig.⁶ Níor mhait liom b'eisidh amuig ríod-úreibheannach.⁷

C.—Níl aon deallpháim⁸ agat-raf le "Seáan gian Eagla."

S.—Cia aibh é⁹ "Seáan gian Eagla?"

C.—Feair do b'í ann fad ó agus rí aifrigseadó¹⁰ rí gac aoinneacá ag trácht ar eagla acht ní raih a ríor aige cadé an ríod é. Aduibairt rí go scaitheadó rí é do b'eunaí amach. D'imreis rí leir agus do b'í rí e ag imtealaíct gúr tuit an oíordóe aif. Dochuairt rí iptealá i dtig beag do b'í ari éaloibh an bódáir agus rí aifri rí b'eisidh iptis¹¹ ari b'eanaí an tighe. Aduibairt rí ríin go bfuil-veadó¹² agus ríalte, acht náibh áit oibreamhnaí d'á leitíeo do b'eisidh mar náraibh aoinneacá iníon tig acht i féin agus a hingéan. Aduibairt rí gúr cuma leir acht go mbealó rí iptis ó dhúine na hoíordóe.

1 Scaitheamh na hoíordóe óibh¹³ d'innír b'eanaí an tighe ór ead do b'í ag deunaí tuioblóide b'í féin. Ní raih aici acht an t-aon b'óin amáin agus¹⁴ is é an méid do b'í aici cum reagamh na b'ó acht iníre [innír] beag do b'í innírin amuig agus go mbioibh rí parálta gac aon mairdin. Ní raih a ríor aici ead do b'í d'á deunaí.

Adubait ré rín go mbeað a fiúr aige féin. Doċċuaird ré amacé agur do ċuip ré a ójòm infor ċlarde.¹⁵ Niċċib fada do bí ré ann nuair tānis feap agur ualac camán aige. Do ċait ré ari an bprájic iad. Tānis mait-ħluagħ in a ħażżei agur juis ħaċċ aoinneac aċċa ari ċamán. O'elpig Seāan amacé ħin għclarde agur do lāmaigħ¹⁶ ré camán com mait le duine. O'imjuż-zeadwar an bájra go tħieun. Nuair do bí ré imiġtie do ċait¹⁷ ħaċċ aoinneac aċċa a ħcamán uata agur ba ē an feap ceuðna do ċonnlaig ariż iad agur adubait ré le Seāan a ċamán do tħabait oħdo. Adubait ré rín ná tiuħrað go n-inneħrað ré oħdo cawé a ċuip a jaħadwar aġġ deunam tioġbála vun mbaixpreaħbaig¹⁸ ħoċċet ħeitb. Adubait ré rín leip ná jaħid aon juis le deunam aige féin¹⁹ akt ē do teat irtoridċe i mbáraċ agur ē do ċuip i l-ċatip an ċomklóm [coimċiōnol]. Oħrajnej Seāan mar aduħrað leip. Nuair do bixxar go leip baliġċċe irtoridċe war [la ari] n-a báraċ, do ċuip²⁰ Seāan pà ċejjt iad agur adubait ré leod għurab ē an nájra an obair do bixxar a [do] deunam, għiex ċoġi go mbeað an tūċċaġ faipliġing aċċa agur għan ħbeit aġġ deunam tioġbála vun mbean ħoċċet agur għan aici akt an bájrciñ rín. Aduħrað ná tioċċa idir ann niċċi mō [feajra]; go jaġi idir in akt ēiġin eile; agur do bí Seāan jaġi ta inni. Doċċuaird ré irttead agur v'inniż ré a rreut do bixxan an tige agur do bí ri an-ħbi iddeċċe te.

O'imtiġ ré leip ari mardin ariż agur tħiġ ré an la aġġ riubal go jaħid ré "ċom-ħolur feap le toq" ²¹ um tħiġi tħalli. Doċċuaird ré irttead i-xtiġ feiġmeđha agur t'ix-xappi ré iortxar na horidċe²² oppa. Aduħrað leip go bixiġ-ħbeað akt għurab in tixi leat if amuix do ċait-feað ré codlað.²³ Adubait ré leod għiex ċuma leip ca ġuċċiż-żiex ē akt go mbeað ré pà cleataċċaib an tige.²⁴ Doċċuaird feap an tige leip agur do tħarbea in ré an tead oħdo. Do bí teine bixxagħda ann agur reomra i-xtaqob tħall den ċiġidin²⁵ agur leaba ann a-

Úfuisibhgeadó féiduit a [do] cónchaod inntte. Nuairi do b'í
ré tarí éir a cóncha do chaitéamh,²⁶ do lár ré a phiora
a gúr do b'í gal aige.²⁷ Níor b'fada²⁸ gúr bhuail tráiní
feair iarrteadó cùige a gúr cóncha ari a ngealaini
aca a gúr do leagadháir tráinna an teinteáin i a gúr
d'iomtigheadair leod. Aduaibh Seáan leir féní gúrbh ait
an lúid coirfin do b'ait ari an teinteáin aige a gúr gan
fior aige cao do b'í inntte. Do thíos ré an cláir do
a gúr cao do b'eadann acht feair marb.

“Atá tú innriún duit féní,”²⁹ aírra Seáan, “a gúr i
dóca go b'fuisil fuacláit oifte; i fhearrí Óamh tú do choghbáil
a gúr tú do cùir leir an teine³⁰ a gúr tú do chéideamh
[chéideadó].”

Dorúisne a gúr i mbára ní raiú aon tear ag teacáit
ann.³¹ Aduaibh ré innriún go mbád fearrí Óamh é do cùir
inrín leabhair leat iarrtis de féní.³² Dorúisne a gúr
do lúis ré féní leat i fomhuisis de. Ba gairid do
b'fiosair ann nuairi do baineadó gneim ari a gualainn.

“Fán rocair innriún,” aírra Seáan “nó an fonn atá
oifte m'íte, d'á feabhar b'í m'í duit?”

Ba gairid gúr baineadó an tráinna [tráin] gneim ari.

“B'í amuisis ari an leabhair ariú,”³³ aírra Seáan,
“nuairi ná fánfá rocair a gúr tú féní d'iomáis.”

“Ní baoisgal duit mé,”³⁴ a Seáain, “i f
tú feair i fhearrí tainis innro le picé bliadain.
Mise atáir fír an tigé seo a gúr do marbhád m'í gan
fior d'ó,³⁵ a gúr cùireadó fá b'fionn an Érainn m'óir,³⁶ atá
inra ngealairdín m'í. Aduair leir mo énáma do choghbáil
a gúr iad do cùir inrín fíreis a gúr cùpla aifreann,³⁷
do cùir liom. Do gheobá ré feiricín b'í fá coir a
leabhair,³⁸ féní a gúr ceann eile ag a ceann; b'fios
feiricín agat-ra a gúr ceann eile aige féní, a gúr ní
cùireadó-ra aon rírialc,³⁹ ari aoinneadó go neoirid ariú.
Slán a gúr, a Seáain,” ari ré rím ag imteacáit leir.

Níor éisim-ruan do feair an tigé,⁴⁰ an oiréidh rím,
a gúr comh luat i f'áilis ré ari marair do chuaidh ré
a gúr u'fíarfais ré de Seáan an raiú ré beo. “Atáim,”

apra Seáan, "cado do marbhócað [muisibhreacð] mē?" D'innir ré do innriùn gac aon rudo do éuit amac i phiot⁴¹ na horde. D'orugne feap an tigé gac aon rudo aduibairt ré leir agur d'íappi ré ap Seáan fuipeac [fanaëct]: n-a foëair pén anoir mara éliamain. Aduibairt Seáan ná fanfað go gcaitfeacð ré beit ag imteacð go bfuigheacð ré fior cadé an rudo é an t-eagla.

"Pan go dtí i mbáraç [umbáraç?—De H.], cibé ap ra doman d'ē,"⁴² apra feap an tigé.

"Atá go maic. Fanfað," apra Seáan. Doéuaird feap an tigé go dtí an abá agur tuis ré leir bpicín beo. Doéuaird ré go dtí an reipbíreac-cailín agur aduibairt ré léi go raðað ré pén agur an feap ro ag riubal na talmanum érathóna, agur "beimid ipteac,"⁴³ ap ré rin, "le linn na mba do érúðað [bleaðað]. Biod cíúrcín agat-ra agur cíúðairg [bleað] an bó go tuis te ann,⁴⁴ inran truisið go mbeirð coip cubairi aip agur cuiip rior an bpicín seo ann. Sín an cíúrcín go dtí an feap com luat ír tiofra ré ipteac agur abairt leir deoc do ól agur go bfuil⁴⁵ catuigad oírt ná fuil deoc nior feappi agat le tabairt do."

D'orugne ri mar aduibairt ré léi agur com luat ír do éuir Seáan⁴⁶ an cíúrcín ap a ceann doéuaird an bpeac riap in a beul agur doéuaird ré i laige ap an áit rin. Nuair taimis ré éuige pén, "Ír dípeac⁴⁷ é," ap ré rin, "gur fuijur [fuijar] eagla do éuir ap óuine agur ní raib a fior agam-ra cadé an rudo é go dtí ro. Ní raðað nior riap ap⁴⁸ a lóig."

O'fan ré⁴⁹ aca agur do pórðað é pén agur cailín ós an tigé agur rin é "Seán gan Eagla" agat.⁵⁰

S.—Dia in mo épiorðe,⁵¹ a Caitlin, maran raib eagla opim ó éianairb go mbeað eagla opim anoir. Ír feappi óuitt bualað rior an bðtapi liom, a Þarði.

EACTRA NA CON TUIBHE.¹

Mar atá rē agamra anocht ná pairb rē agairbhre i-
toróche i mbáraí mátheumann riúr púmpa reisce, magaó
ná gáire.

Lá dár éipis Fionn,² Rí na bFiann(a) bfiainc ead
dochrópead rē cuige rul ari lár grian cuigainn tar
muir nae [aet] feair coéail deirg agur con tuib [tuibhe].
Ba deirge a grianada ioná an róir, an grianagac, agur
niop dealb é a chuit mar do bhi a folt agur é tuib, do
bhi coindín onóiread ari a ceann, píilteann ríosdha ari a
tadóib dear [deir], ríat aipisid i n-a dóir, ríabhrá óir
rá bhrágaid a con, ríupi liomhá ari choraib a coileain
agur é ag tríall ari chogaó na Finn [bFiann]. Bí Conán
agur Fionn ari bárr na faille, nuair doéonnaicis-
eadar éuca an grianagac.

“Grað [chrád] gseup³ go báid [bhrágaid] mire,” appa
Conán le Fionn, “ramaití Óran ná faca róir atá rí
cuigainn, an éu tuib.”

“A Chónáin Maoil Óain,” appa Fionn le Conán.
“Cao fá 'n-a gcuimhreá-ra an madra feáin [fiaðaim]
i gcomórtar le hár [n-ári] scoileán-na, [aet] nuair
tiocfaid an grianagac cuigainne tár tráis, bainfeadra
de malaírt con.”⁴

Dein an grianagac ari an tráis go tonn, dáná⁵ i
mearc na bfeair. Roim aon feair, niop glac eagla,
agur riom aon feair, niop glac rcáit, aet oibhais rē
go hárdo ari Fianntaib páil [fáil]⁶ comhac gairb con.
Do glaoðadair riór ari conaírt Finn mar⁷ iñ leó ba-
rignidé bheit ari bun. Niop feirairg aon éu aca an
dara cluice léi, bhi rí féin comh gairb ron.⁸ Do éuir
ri an ríup ipteac in a gcliaicán agur éus an rcannán⁹
amaé ari a gcoirp. Do marb ri conaírt Finn. Ni
pairb aon éu ag Fionn mac Cumhaill innri nac [aet]
rgeula do éuir rē go dtí Cormac mac Ailt, coileán
con do éuir éum na rean-mhaoi, ri rin Máelair Finn.

Innri do gleir Cormac mac Ailt trí fiéid deus

coileán con éum na pean-mhaoi gup luaité iad na [ioná an] ríde gaoitche aí an gábháil ríde¹⁰ agus do rcaoileadó iad fá an ngleann mar a mbídeadó fuaim béis agus reilge agus do rcaoileadó an éu óub in a ndiaid. Fá n-a dul fá don Spéin do éuirí rí a ríupr iúteacé i n-a gcliatán agus tuis rí an rcaannán amac aí a gcoípp, gup mairb rí¹¹ na trí ríciú deug coileán con. Ní raibh aon éu innriú aca aéit amáin dá éu do bí ag Conán a dtuigeadh ré earcuait¹² [árpéan—De H.] oírra agus maoideamh go cruaitó¹³ aí Óran. Do labairt Fionn Mac Cumhaill le Conán.

“A Conán Maoil Óain,” atubairt Fionn le Conán, “rcaoil-re ríor ceann deo earcuait¹⁴ [árpéonait] indiu mar fúil¹⁵ ír go mbad leí d’éireodcaid an lá.”

“Ní rcaoilpead-ra ríor ceann dem earcuait,” appa Conán, “mar dá raigeadh ríbhe don reilg indiu ná i mbáraí, cura ná páirt ní bfuigheadó Conán.”

“Muna rcaoilfe tú ríor i, a Conán,” atubairt Fionn, “cetípe copa éuirífe mire fuit agus i bfuilim coileán con caitífe tú dul leí.”¹⁶

“Aí a bfuil¹⁷ d’óig ag an mág,” appa Conán “ná d’airgead bán a dtubairt céin ní raigainn aí a gcuinre rin leir an gcoileán ghrandaigeup, aéit mar ríin féin,” appa Conán, “rcaoilfe mé ceann dem earcuait ríor agus geallaim¹⁸ daoibh má gseibeann rí cne [cneuct] ná lot, agus geallaim duitre a ghrusagait¹⁹ bíg támis i gcein, go mbainfe mé diongáil amac diot fad ríaró-áití na gárbáin [i. na clocha do éuirífeadó ré do baile aí] le mo dá láimh i mearc an féir.” Do rcaoil Conán ríor ceann dá earcuait²⁰ [árpéonait] agus ba gseárrí aírí go bfuairí rí lot. Do éuirí rí an ríupr iúteacé in a cliatán agus tuis an rcaannán amac aí a coppr, gup mairb rí i. Níor airíseadó²¹ rtoípm ag éiríse riám aí fuaib ná ciot ag éiríse aí loé níor tigse do bhoí ag teadct ioná Conán agus é ag euri na gclioct do baile aí an ngrusagad. Innriú do éuirí an ghrusagad comhairge [coimhíce] a anama aí Fionn.

"Cuirim mo éomhípce opt, a Rí na hÉireann, agur an fhuil dílir atá in do neart léig mé pá do fhiacat agur coirg opt an feair maol agur a chuid cloch."¹⁸

"Ó," apha Fionn, "ní coimhípce duit¹⁹ túl pá mo fhiacat-pa, mar níl aon ríod do éomhípce mé fiamh aip an hfeair maol naé é rín i p mó do gheunaodh ré é, acht bheitheamhain é cuirim iníon cár, agur aitheáim aipírt gur cóbh é a bheireann, an dá thiaf laoch túl cum rípáil [rípáirne] agur cibé agairbh bheiridh aip láp an ceann do baint de."

Cadé an gheim d'órpouis²⁰ Conán do bheireann aip an oglach acht gheim peangáin agur enáma géill agur d'airis na piannata páil an tuairí [i. tuitim] do bain Conán amach aip a cíopp.

"Do gheim fíme [feiróime] tálári aip láp,²¹ a ghuagairg bhis támis i gceáin, tairi liom dtí 'm lice [cum mo lice] leíte feucaint an hfuil mo lom gheoiri gheapt i hfaobhar." aodháil Conán.

Nuaír d'airis an ghuagáe Conán ag trácht aip an gclárdeamh agur é aip láp, do rín ré amach a thá láimh, d'íarrí ré fófar d'á dhrom agur le neart eagla pojim an mbáir níor d'fan beo²² acht d'á gíseán [cuirle do bhi in a ceann] do bhi ag bualaod i gcuil a cinn.

"Mait," apha Conán, "dá mbaodh cáncar opt tú d'fágaint [fágáil] beo, ní marbhóca mé tú."

D'imiris inniu Conán agur Fionn Mac Cumhaill agur reacat gcatá²³ na gnáth Finn [fíne] ag ól go dtí tig órda do bhi ag Catair na Sluaig i piot aon lá deus. Támis an ghuagáe cuige fíneac agur d'euluis do baile von nÍreig.²⁴ I gclóinn aon lá deus d'fíannaiib Éireann, do buaileadair amach aip tig an órda. Dochúairid Conán agur Fionn aip bárr na faille ag feucaint an páib aon tóir²⁵ ag teacat pá n-a ndéin. Dochonnaicígeadair cúa an ghuagáe an dara huairí go donn dána i mearc na hfeair, pojim aon feair níor glac eagla agur pojim aon feair níor glac ríat acht d'fágairí ré go hárta aip piannaiib páil

comhphac gairg con. Do gcaoil Fionn férin an pláthra díri do bí pá muineul bán Órlan agus ní raibh aon deörí dá raibh ag ríleadh ar a dá fáil in a diaid ná téidéadó go bun traid an gcloc.²⁶ Seal náoi n-oiríde agus gcaoil náoi lá tuis an dá coileán gan gráir ag traidí nuaír do bí Órlan dá lot agus dá ché [craonúnach]. Nuaír do bí rí dá ché agus dá lot, agus i gnocht ríneadh ar an bheup,²⁷ ní raibh aét roinibhuiséadh gá ghearradh ar éil na cù òubh [con duibh]. Do éinínnis Conán innriú go raibh riór ag Fionn.

“A fírinne mic Cumhaill,” aduaírt Conán, “cao pá ann ná bheacáinseann²⁸ tú ar do coileán férin intiu agus a liacht riór [feara] ruairí tú amach riám ar do mheörí agus dá mbeadh do órdois agat-ra pá mo gheill, do bainfínn-ge mo òaochtaint riór [feara] aiste leim ní.”

“Ó, a Conán,” aipra Fionn, “dá mbeadh mo órdois agat-ra pá do gheill, níor òróis²⁹ dám go mbad liom férin i go bhráit ariúr.” Aét marí fín férin do éinír Fionn a órdois in a buil férin agus do bain ré aiste go luat riór ná raibh aon fágáil³⁰ claoirote ag an gcu òubh go bhráit go gcuimhriú a hainm in a hagairí Cop.

Nuaír ruairí Fionn riór a hainm amach aduaírt ré le Conán.

“A Conán maoil báin, d'éin ré dán dom coileán férin intiu agus níl aon fágáil claoirote ag an gcu òubh go bhráit go gcuimhre tú a hainm in a hagairí Cop.”

Innriú do labairt Conán le Órlan, “Ara, a Órlan uaral,” aipra Conán le Órlan, “ír leat-ra do túit gac cat dá mheir.³¹ Ír leat do túit toisc níme Scáil an gleanna. Ír leat do túit an fiaidh bán beagánaid [bíobhánaid] boib. Ír leat do túit cat inre uí Chomuill in ari ceangalaid ári dtón den ché agus ná bheacáinig fút ná tárt aét cait ar cop [Cop] an coileán gplánta gheup.”

Nuaír ruairí Órlan riór a hainme amach, do phreab sí ruairí, an coileán uaral do bí gan locht, tuis rí an

cluicé clípte³² marí ba édir agur o'fág rí an éú óub
rinte ari an ńfórd a [ari ari] mairb rí i.

“Mara dtiubra tú fiúr do ainnme daim̄-ra anoir,”
árra Conán, “agur ead ar duit, ír i íde [oiúeád]”³³
do éon t̄iubra mé oírt féin.”

“Ír i Muin Cinnáinte mo ainnm̄-re,” árra an Truaighe,
“agur ó an n̄fleisg read̄ t̄án̄ga mé innro, agur níor
bfoláirí ńfleisg fiúr fínn intiu ari a meoir,³⁴ nō do ńbead̄
rib̄ gán coileán con marí atáim̄-re fém agur Cope
liom̄-ra 'n [don] n̄fleisg tarí n̄-air.”

“Innrin,” árra Conán,³⁵ “do t̄ionnlaicsear̄-ra an
Truaighe 'n-a [do n-a] t̄ír pén i ńfusim céili [géili]
gán aon éú” agur ní raiib aon ńliaodain i riota aon
ńliaodain deus ná cuipeas ñe corracaón lán de óri le
haísaír ñil éum an fír maoil.

“Siud oíraiib re,³⁶ a fíannta páil,” árra Conán,
“agur ólairiò [ólairiò] go polláin deoc, nō an ńfacaibair
riam̄ aon éion don ńfearr maol níor fíarri ioná an
Truaighe geappi úd a mbuailinn aip cloch.”

BROSNA.

focail den caint éitceannta agus cuid den
t-sean-caint.

1. Ní fíarri ńuit ciáll dá ńfuit agat .i. náé móide
an t-ain-ceapt do ńbeit agat ioná an ceapt .i. ír fíarri
gán ńbeit n̄o leír.

2. O'fáir an leanb rín t̄arí goim̄ .i. t̄arí marí do ńbead̄
ceapt.

3. Ná bhoiò fanntuísaò an ńfodair agat .i. nuaír
cuipeas tú éum iarrhaíte do t̄abairt uait ná tarrainz
riar.

4. Laetceanta cnuadha agur buacailí leat̄-nocht-
aigte, aðeireas ñailleac Óaile an Mara, bí rí éom̄
rainnteamhail éum ríláinte na nuaíne do ńbeit aici.

5. “Atá mo fíacail bog.” “Tuitfíò rí rín uait,
agur tiocefair ñeann eile éuscat.”

6. Ólá t'riúan galairí an oírche.

7. Táí t'ácaí de neantógsaibh inran Márta, ní baogáit
duit poc cinn ná coirfe aod [aig do] bhualaíd go cionn
bliadana.

8. Átá ré agh tairriant ari an t-riúrthairgeach— agh duil
ari an raoisgal eile.— Átá ré in anfáid an báir .1. agh
tábaingt na gcor.

9. Bain an bárr-þrúc [þrúc] den mbainne. Bárr-
þrúc .1. an crioiceann d'éiríeadh ari an mbainne
beirbhé.

10. Ólá dtuitrealaíd bhráon uirce riúcta ari do éuirle
[éuirlinn], i þrath ualinn an t-olc, agur ná h'éiríeadh
clog aír, do þealid rí ghealda. “An cónair a náid go
þfuiril an ciarráinír ghealda?” “Ní cónair. Átá an
ciarráinír riadaid-údúigte.”

11. Dochuairí an t-uirce fáth beirbháid oírt .1. go raibh
ré a fáid rím agh riúcta go raibh ré riúigte agh an
córcaán.

12. Deunann [do-ȝni] reillead [rillead, cf. feile
for file] rámam. Cuir i scáir go mbéalaíd t'áil agam
in iarc éir ná in aon rásgar eile, agur nuairi do-
ȝeobhainn innrin é ná bealaíd aon riúim agam ann,
aðeupainn innrin go ndeunann reillead rámam, go
mbainfealaíd reillead mo t'áil ari.

13. Scamád iongán .1. bláthiye crioicinn do þealid agh
éirige ari bárr na méripe ór cionn na hióngán.

Ólá mbéinn agh cnotáil r' toca agur go dtairriain-
eacáid duine biorán airté [aif] go dtuitrealaíd na lúba,
do ðeupainn [aðeupainn] go r'camáraíd mo r' toca mar-
ȝeall aír.

14. Ní raibh fóid a mairbhiúigte ann, ná fóid a éailíte
.1. ní ann do b'í ré le mairbáid. Bionn fóidírin an
mearbhaill ann leir agur fóidírin an ocráir.

15. An cat. Aðeir riad go þfuaír an cat t'áil leat-
þinge [þingini] cum maireacáit [mairtain] do
ðeunam ari. Tug ré leat-þinge ari raðair inran
oírche, agur leat-þinge ari euðtríomaíct riúbail, agur

an tríomhád leat-þingse ari dearlmhad bean an tise.—
1 mbarr, do éuir ré go maic iad.

Adair riad go dtagann [dtig] trí rmuainiún ann
inran oisde éum duine do mairbhad.

16. Do éuir ré a fáile tar a éiúd ná iú, ré rin sur
iú ré níor mór ioná mar bað ceapt uð a iú.

17. Óigilír an táláinára—go rúr [riorúr], miorúr,
agus meurácad; rnatáidín, iarainn agus caile.

18. Do gá ceatá na maione ná madra gaoithe an
tráchtóna, comártá uroch-airtíre. Madra gaoithe .i.
rúil mórl dearg bior fá bun na gcamall. [Cúid do gá
ceatá .i. a leat ná a ériam.—De H.]

19.

I.

Δ Σονέυθαιρού ιδιοσαιρε, φυαιρ το θεαν θάρ.
Cia өнгөөдөртэй то гтосаи нэгээрийн то лиме?

Δ Σονέυθαιρού ιδιοσαιρε, φυαιρ το θεαν θάρ.

II.

Δ Σονέυθαιρού ιδιοσαιρε, φυαιρ το θεαν θάρ.
Cia өнгөөдөртэй то гтосаи нэгээрийн то лиме?

Δ Σονέυθαιρού ιδιοσαιρε, φυαιρ το θεαν θάρ.

III.

Δ Σονέυθαιρού ιδιοσαιρε, φυαιρ το θεαν θάρ.
Cia өнгөөдөртэй [ғайрфий] то сеарса нэгээрийн ари ан
гэлээч иад?

Δ Σονέυθαιρού ιδιοσαιρε, φυαιρ το θεαν θάρ.

20. Ó'éilis Táðs ariéir

Agur dočuaird ag fiaðaðs gíppfíðte,

Ó'éilis a θeán ari a ðiðaird

Agur dočuaird rí ag fiaðaðs a éuillid aca,

Ó'éilis an púca ór a gcionn

Agur do mairb ré ceann iñ fíce aca.

21. Ir maius leigean [leigear] lá bheágsa le

Uroch-mairdin. Má atá an mairdin oile agus go n-éireodcaidh an lá rúar, an té do bhealadh ag tuil ag obair innarín, do caillfeadh ré an lá ari fad mair geall ari an mairdin. Níor tháda le tuine an méid aonró do gheodbaidh ré tamall ari mairdin, dá mbeadh a fiúr aige go ngealfaidh ré in a thír aon rúas i f an lá ari fad do bheit caillte aige.

- 22. Ári caitéamh leinb in áitíde hítear ag piád —

I.

Beiradh ré móir, móir.
Beiradh ré móir i mbáraí.
Beiradh ré móir, móir
Agus dair níos móir i fhearrí é.

II.

Caitimhíodh rúar i f rúar é.
Caitimhíodh rúar an páirde
Caitimhíodh rúar i f rúar é
I f tiosfaidh ré anuas i mbáraí.

III.

Caitimhíodh fiúr i f rúar é
Caitimhíodh fiúr i f rúar é
Caitimhíodh fiúr i f rúar é
I f caitimhíodh dtí an caitín liat é.

IV.

Ó níor théin ré pinnce
Ó níor théin ná gáipe
Ó níor théin ré pinnce
Acht do gheunaidh ré pinnce i mbáraí.

V.

I f geall te Lady Máire
I f geall te Lady mo leann
I f geall te Lady an páirde
A' r piásairidh ré dtí aonad an Gleanna

22a. *Sleitíðe [reiðmíðe] búrtac, bártac,
Cupi amac do aðarpc
Atá na ba bána
As ól do éuit meiðge.*

23. I.

Τέ, τέ, τέ, ο θαορά,
Θαορά Σεάδιν οις άγυρ θαορά Σεάδιν έριοννα
Άγυρ θαορά Σεάδιν θασαίσε
Πάρ έφα πιαδ έριοέ.

II.

Siuán, siuan, siuan, a ñaoða,
Siuán, siuan ap mairdin ip istrorðé,
Tugann ri an bainne ðam,
Tugann ri an t-uan ðam,
Agur cuipeann ri an seacéid tearf ap mo gualinib.

24. I.

Atá tā ḫaibhíín ӯirðe agam
Agur minreac' bainne, minreac' bainne.
Óuireann riad mo chroíde ionam.
Á dtábhairt a baile, á dtábhairt a baile.

II.

Cuirim i rteannta an cláirde iad
Le ríampa bata, ríampa bata.
Siúd éap mull' an cláirde iad
Is i bprad ó baile, i bprad ó baile.

III.

Nil aon áit agam a gscríobhainn iad
Áct anuas i mo hata, anuas i mo hata,
Leigheann ré rin tóir é
Ári fuaid an baile, ári fuaid an baile.

25. Cóm-uafar fíearf ag an tuisir. Níl aifreann aici do aoinnead.

26. "Máthra-ruadó ari do thuasan. Ní bhfuighe tú aon iarc inndiu." Tropc-éiginté é rin atheadh tuine le hiarcáipe.

27. "Atá an cailleac agam oírt," nó "atá catuhsat na caillige agam oírt go ceann bliathna." Focal é rin do cheanraad [theadh] tuine a mbeadh an toraí aige ari tuine eile ag cur ríl ná aon rójt oibre.

28. Ifr fíearf ríar-ualaíe ioná ríar-ualaíe.

29. Ní céileann meirce míorúin.

30. Earrball fliuic agur teat-lá.

Agur teat a báile in am trácht [in an trácht?].

31. Túrin [túrna] lín, túrin lín,

Túrin lín ifr cártaí.

Túrin lín do bhrír mo chroíde

If rán an tigé ó do pháirtíb.

32. Ifr maité an teat agat é agur teat uait fén.

33. Mac agur ingean, ingean maité.

34. Ifr móri an tábairtanar [tábairtar] o Óia do aon bhean tóisgríodh leanbháí gan aon ainm do bheit ari aoinnead aca. 1. Gan aoinnead aca do bheit ari leat-rúil, ná bacáí, ná aon t-ruighe. Ifr móri an ainm oírt é, atheadh le tuine a mbeadh aon rúd ari a agaird ná aon phioc de, "An rai b moráin ainm [ainmhe] ari?" atheadh é rin le tuine báidte, nuair do tóisgríde ari an uisce é. Léim ghré [gírrí] ná reunar. 2. rin ainm eile.

35. Ifr minic atheadh mo máctaír le tuine clainne gan bheit ag at-narc uirri. At-narc fíear focal do rúd le fíearbair ari dia' tuine [ari diaidh tuine].

36. Níl uét ná anam ionat.

37. Atá poillírí móra ag daint leis, ré rin, mear tair deal do bheit aige aip féin.

38. Ni tagann [tíg] an óige fá ód coróche
Acht tagann an bprón fá ód inran oróche.

39. Dean do bí o'liapaird an teine d'aðaint. "Atá ré dian," appa rí, "nó atá gan treabhað agam. Nil aon mait òam bheit leí." Nil in aon tíg acht tí' fáraig ná bheit rphléit éigin den teiniò ann.

40. Meat-teine fá muic-þeoil, agur Síriðeog fá cláora.

Spróirreac fá mait-þeoil, agur bheit dá bheitbáð coróche.

Síriðeog 1. teine cuiðearað mait. Spróirreac 1. cláor teinead nó teine móri.

41. Dá mbead ná rphátaí aip an teiniò agur so mbead ná daoine ag caint do gheuntairde neamh-þum de na rphátaib, agur nuair do cuiðineosctairde so bheitdir aip an teiniò, do bheitdir jós-bheitbáð, agur aðeupairde, "atá uisce na rceulardeacsta deunta de na rphátaib. Atá ríao in a bplubair."

42. Niðr ðuaird [ní ðeacaird] feari na heaðar-ðaðála aip muam.

43. Ír fada ón rftuaim an rftocaire.

Ír fada ón lúait an vocaire.

44. Sioc, rneacsta agur riðr-ðáirteac,

nó Sioc, rneacsta agur rphaoðán earrhais.

45. Atá do rphuið féin agur capall òuine eile agat.

46. Dá mbead tamall de rpeal [rpeil] agam, agur so dtiubhainn do òuine eile é [i], do bheit iaraët na n-iafraëtarde [n-iafraët] aige.

47. Aoinneac ná fuil comgaraëc doon tráis ná gairid do na fáilltreacalib [fáillib], nil aon tuairim inran aimpriù aige.

48. Feari é reo, lóinneacán ba fionne do, do bí ag soiò cloch i rfan-peilis. "Íocfar, íocfar," appa

an guth. "Cao iocfaidh?" arfra Loinneachán. "Clann clainne Loinneachán." "Má tuisgeann sé a fhaoi dhin," arfra Loinneachán, "ní mifte Óam-ra a ndiongna mé."

49. Fógsa fóiríde. Fóiríde .i. duine díomhaoi do chomhraíodh ag obair agus ná feairfócadó.

50. Uain ceártócan. Taghann rím do Óaoiinis do bhealadh ag miot d'íarráid uain ceártócan do bheit aca ar a céile. Aduiríodh feair, "atá an uain agam oírt," nó "ír é mo uain re é." Agus do bhealadh uain muiilinn ag na Óaoiinis do bhealadh ag dul go dtí na muiilte [muiilne], agus marí rím.

51. "Eírlis, a Reáthair [Ruairí]." "Náir bheilim ar eiríse," arfra Reáthair, "má atá ionam eiríse."

52. Óa raigheann ag feudáint duine tinn, agus go bhriarífróicíonn cionnár do bhealadh ré, adueiríodh ré, "atá mé níos feairr." Adueiríann-ré, "go mbáadh feairr i mbáraí tū, marí atubhairt Reáthair le n-a mánáir."

53. Ná tathair aon bheiteamhntar ná bhealt ar aoinneac. Tóraí na bheite ag Dia.

54. Nil lúit a teangeadh aige. Nil lúit a chor aige. Nil riubhal ná riún [raon] aige.

55. Lá 'le Muire mór iníon bhróigímar, bionn an peastaire fá bhrón. Reastaire .i. duine, cuipe i gceár, do tógsfaidh ba uaim ar bheith brúnt an ceann agus an t-im agus an bainne do bheit aige agus na ba do éabhairt Óam éar n-air. Lá 'le Muire mór iníon bhróigímar.

56. Col.. Do bhealadh col ag duine le riúd ná taistíneadh leis, nó do tógsfaidh ré col leis. Taghann ré do phóraid leis.

57. Ír fúirír [fúirír] fúineadh in aice na mine.

58. Uib. Plaoíse an uib. Muil an uib, ceann an uib, an peannán, an gealacán, agus an duibhne buiríde.

59. *Úislé agur deoc na Nodlag, agur euidiach nua na Cársa.*

60. *Tí' bheagán, iarráthairéad .1. tig a mbeadó go leoir tliorcaí an ann. "Ír iongantach an iarráthair atá ann."*

61. *Torairge .1. feair bior ari torac. "Bain riap arat feimeadó" : aitheupá é rin le feair do bhead i d'torac oírt ag obair. "Ír móri an baint riap ari é rin," aitheupá le duine do éuitfeadó iníon raoisgal, do éaillefeadó curio móri bealtairdeac, ní aon riut mar rin.*

62. *Ná cuim aon uisce ari an miar [méis] rin, pluicfa tú an falla agur a bhusil ann. "Ari" an meis, agur "ari" an tubán, acht "iní" an éupán agur "iní" an éanna.*

63. *Domneac do bádairde agur a mbeadó aon phios de níseacán an Domnais airi, ní bfaigheairde [bfaigheáil] go deoirí é.*

64. *Atá an bád rin ó éion, ní cuiméa ó éion.*

65. *An té do bheadó ag feadgáil iníon oróche*

Ní ag riannairdeacét iníon lá

A fáid iр mairífió rí éoróche

Beirid riabhrá ag a fáil.

66. *"Atá mé an-buirdeac thíot," aitheupá le duine. "Ní hióngnád óuit," aitheupá rí. [Sé rin, ní gábaid óuit buirdeac thíom, ní hióngnád an méid rin do deunaí óuit.]*

67. *Aisne foscáir péríotigéann [-shear] rnáit.*

68. *Leig do imteacét in ainn ná hameiptéire [aimiptír].*

69. *Ír minic ríor dhois-bean an tigé.*

70. *Tnúic le bheirt éailleann [-tear] an ceapthád.*

71. *Rann oróche Samhna: Anocht Oróche Samhna, a*

Mongo Mango. Sop is na fuinneogair; dúnatar na dóiríre. Éirig is' fúidé, a bhean an tise. Téirig riap go banaíail, tairi aníair go plaitéamhail. Tábhair leat ceapairí arián agus imé ari Óaist do leacan fén, a mbeirí leim Síppíriald é de aoiptde ann agus coircéim coiliúig é de im aip. Tábhair éigiam peigín de bainne riúin, min, milír a mbeirí leamhnaíct in a cióra [ciúin-riab] agus uaectar in a mulla'; go mbeirí fé ag imteacáit in a énocaib agus ag teacáit in a fléibhíb agus baoi Ódís leat go dtacáitfaoi fé mé, agus mo chreac fada níor baoigál dam.

“Bainne na gceolos b'olc mair biaid é,
Mara ndiongnaidh fé doeoct do luéct an fiaothair.
Tug fé trí lá agus trí oíordóe
Ári t'ubán na b'fannraighe iapainn
Go b'faca mo Óaist fúil an cúnac liat tríid.
Le neart fainnt éum an imé
Dorúigne na mná an diaibéal aip.”

72. An gClár-gSainneac [S.-gAiblinn]. O'airísear-ra na fean-daoine gá páid gup b'ó i do b'í ann fadó. Ni feadairí aoinneac cad aip t'ainig rí, acht go mbioth rí lá in gac baile. Hac aoinneac do raigeadh Óaist cibé roisearc do b'eadh aige lionfaoi rí é. Acht do b'í tiubairteoirí mná i dtiobhráid Áirinn agus atuibairt rí go mbeidh an diaibéal a [do] congnamh ói ní go dtiubhráid rí fén ártacáid ói ná feudraí rí a lionad. Táis rí leí an cíuataí agus do chom rí ag cibúid na b'ó ann. B'í rí ag tábhairt an bainne ói agus an cíuataí Óaist fcaileadh tríid go dtí aip lion an pháipe tímcheall oírra iníon triligiúd gup cait [ab éigean don mnáoi] an bhean cup rí ná báibhairde i. O'imteig an b'ó agus ní faca aoinneac ó coin i. O'éirig tobair fíor-uifce iníon phairte ceudna rathair 'gá cibúid. Tugtar Tobair [loc.—De H.] na b'ó ó coin aip an áit. Atá fé aip an mbóthair ag dul ón Catair go dtí an Cíoláin.

73. Cadé an ainnm atá ari t' achtair?

Sciall¹ mór leatáir.

Cadé an ainnm atá ari do máctaí?

Cnaipte² mór ppráta.

Cadé an ainnm atá ari t' áintín?

Earpball tráitín.

Cadé an ainnm atá ari do òeipbriúir?

Earpball cùipliuin.³

Cadé an ainnm atá ari do òeapbriáchtair?

Earpball peatáin.⁴

Cadé an ainnm atá oírt fein?

Sciatán⁵ sé.

74. Óean an leara. Seapprcaile beag bhoíodh ag dul go dtí an rcoil agus nuaípí d'fágadh rí a thíos féin ari maidin in áit dul go dtí an rcoil, d'euluigeadó¹ rí léi coir na gcládtáca, nó go dtí tagadó am na rcoláipí do cheadct a baile. Do buaileadó rí iptimeacé go dtí a máctaí agus do filéadó an máctaí go mbioíodh rí ag an rcoil. I gcionn tamall tús a máctaí fá n'oeapra go mbair rí ag imteacét² ari a cipeat agus ari a deallraodh féin, agus d'fíarfaidh rí dí an tinn do b'í rí. Aduaírt an seapprcaile beag náró eadó. D'fíarfaidh an máctaí dí, an mbionn³ rí ag an rcoil gacé aon lá. "Atá ré comh maist agam [dam]," aipra rí, "an fírinne d'innriunt duit, a máctaí, ní mbair ag an rcoil leir⁴ an fáidh reo." "Cábaír Óe cùsgainn,⁵ a ingeán ò," aipra an máctaí, "cad eile⁶ cá mbionn tú gacé aon lá?" "Bior ag eulodh⁷ liom féin coir an clárdé, agus b'í bean bheagdha in a reafarán ag doipar an leara agus tús rí iptimeacé inpan bior mé agus aduabairt rí liom cheadct cùlái gacé aon lá, go mbfeairí òam é ioná ñeicte ag dul go dtí⁸ an rcoil, marí go dtiubhradh rí féin capn fuidair deara òam." "An b'fíarfaidh turá dí rín i mbáraic, dá mbeadh reafarán⁹ ag duine do bheadh ag imteacét ari rírlae¹⁰ agus ná fánfaidh in a fócaír iptimeacé, cad baóid ceaprt do do òeunamh léi?" "Do gheunaí¹¹

né, a mátaip," aírra an geaparcaile. D'ímtígs rí léi aír maidin agur do bí bánpioğain an leara riompe aír an áit ceudna agur aíubairt rí léi teacáit iúteac. "Ó," aírra an geaparcaile, "a leitáeo reo¹² aíubairt mo mátaip liom d'fíarraíse óíot." "Ó inmeágrad-ra thí ead baó ceapt do do óeunam leir an mbealtairdeac nó aon rínd eile do béal ag imteacáit mar rín." Aíubairt rí léi a rád le n-a mátaip thí¹³ bhráoin de uisce thí teópáinn do ériostád¹⁴ aír thí maidin i ndiaidh a céile.¹⁵ Nuairi doéuaird an geaparcaile a báile um tráchtóna d'innír rí do n-a mátaip ead báubhád léi. "Atá go mairt," aírra an mátaip. Ni báubháirt an mátaip a tuilleadh nó go dtí go raibh an geaparcaile cum imteacáta¹⁶ aír maidin agur do ériostád thí bhráoin de uisce thí teópáinn uíppu agur d'ímtígs rí léi. Cóm luat i f doéonnaic an bánpioğain ag teacáit i aíubháirt rí gan teacáit in a goirne féin ní i f mód,¹⁷ "agur," aírra rí rín, "bí do mátaip ró-léir, níos-ghartá¹⁸ óamra." D'ímtígs rí léi iúteac. Doéuaird an geaparcaile beag go dtí an feoil gád aon lá aír rín amach.

75. Sceul na tóirníse.¹ Doéuáðar lá go dtí an faill ag baint róp² féirí dám aírl, agur do bí ré tráig mhaí.³ Doéuáðar amach aír an gcloic fá déin ladaír tuilírc.⁴ Ni raibh aír aíubháirt ag cióra [ciúinair] na taoide nuair tainis an rplann⁵ agur níos fán aon bhrí⁶ ionam nuair do éiúinnis mé aír an gcoirpán⁶ do bheit i mo láimh agam, agur ba óeacair liom⁷ é do éaitéamh iníon taoide, agur do miotar iúteac go dtí bun na raille. Do éaitéar uaim an coirpán iníon, agur d'ímtígsear liom rúar an faill, agur in aísaí⁸ gád aon do ní tli coirceáim tuigáinn, tágad rplann agur blaðm⁹ tóirníse. Ni raibh aon t-reifte agam le óeunam aír mé féin do éaitéamh aír mól¹⁰ mo dá ghlúin iníon éarán, agur do bí an tuile¹¹ cóimh mór le neart na feapáinna bí ann i f go n-óbairí gá

reuaarbhadh¹² ré leir riор me go dtí clochá na tráigé
aíir, agur aonúbaileas buachaill liom go bhraca ré an
tóiríneacáid ag imteacáit¹³ amach faille an Uisce agur ag
tréalaibhadh¹⁴ na failtear píompe. Óior fliuch, báisóide
nuairi dochuaibhadh go dtí Máigheus ní Óinn, agur
meirleacáid go bhrúadar euidhíse tírmé uaité le cùir
umam, ní fheadar an mairbhinn le teacáit a báile
Óior éom báisóide rím agur a leithead rím de rceimhle¹⁵
oim.

NOTES.

(Abbreviations: S. C. na nD., Sean-Caint na nDéis; C. C. C., Cnó Coilleáin Chlaobhairge; De H., Dr. Henebry.)

an tRáisteoín.

Τηλάϊστεόιη a beach-comber. One who collects drift and wreckage on the sea-shore.

1. "On the top of the cliff."
2. "A south-east wind was blowing straight in towards the cliff;" cf., ατά ré in a comnúrōe i mbeul an doimhír agam, he lives opposite my door. The word réroeas in the text could not be used but for the adverbial phrase which follows, viz., i rgealc i mbeul na r. . . Incorrect, e.g., to say bí gaoat móri ag réroeas. We should say bí gaoat móri ann.
3. "According as he was walking, the light kept receding from him, at times he saw it and at times he did not."
4. "He met with, or found, a path in the cliff."
5. "Towards."
6. "A great frieze coat on his shoulders and a rope of tow about his waist." ανιάρ, from the back, coming around from behind.
7. "A cap with ear-flaps pressed tightly down, fastened under the chin."
8. "A lantern throwing all the light out in front of him." Observe the brevity of the description and the completeness of the picture. This is characteristically Irish.
9. [This, with some variants, is a corruption of ναη an mbairte. —De H.]
10. "On the strand." We may say, bí ré ag an tRáis or inrann tRáis, or bí ré amuig ari an tRáis ag baileusgád tRáis ari. We, also, say amuig inrann ríab. inrann pronounced r̩a, throughout.
11. The ατά need not be translated. It is common in classical Irish and gives the answer a serious tone.
12. "Towards it."
13. "You can."

14. "Dat. of *gualta*, a shoulder. "We will go eastwards, off *binn an Cárnaín*," i.e., keeping it to our right or left, as the case may be. *Scoil ó b. an C.*, would mean "eastwards, starting or reckoning from b. an C."

14a. "A good distance east of us."

15. "We will share and share alike." *Leat : bpráirt leat*, "I cry half," as a child says when a companion finds anything.

16. *Cloch*, translate "rock." "What would we get among these rocks?" *Cárrat*, a large rock or crag

17. "How do you know but that you might find your fortune?" *Atá mairbheádó ná mílte, agur tógsáil ná mílte innriún*, "the death and the resurrection of thousands are there," said of a valley where herbs, wholesome and poisonous, were growing. *Tógsáil* pronounced *tógsaint* in Munster.

18. "Usually after a gale there is a lot of foam between the rocks."

19. "A woman, stately and fair of feature;" *bheagán* is practically nothing more than an intensive prefix. *Tíreann*, brave, vigorous..

20. "This, i.e., the seal-skin jacket, was twisted about her head."

21. "My heart sprang with terror, and I almost fell down in a faint, but still I said to myself, it were a great pity to leave her amongst the host of the sea." The dead, buried on land, belong to the *rluaig ná tíre*, and the dead, swallowed up by the sea, to the *rluaig ná fáiliúig*. *Agur aonair* *rluaig* *gur* *mó* *rluaig* *ná* *fáiliúig* *ioná* *rluaig* *ná* *tíre*. *Oíbair* *so*, it was almost happening that.

22. *Oírláimí*, trying. This should not be written *a* *oírláimí*. even though so pronounced. The *oo* is quite correct.

23. "To free her hand from between the stones."

24. "To lift." In Waterford this form is used with object expressed; *áitriúchádó* with object understood.

25. "A great towering wave."

26. "Only that I managed to get a foot-hold for both feet between the rocks, and managed to seize a jut of rock at my side." *Lit.*, "I got to put my two feet." *Cuir* *vo* *éor* *i* *ntaca* *teir* *an* *gcloich* *rin*, use that stone as a foot-hold.

27. "A few good-sized handfuls of grass."

28. [This interjected explanation is characteristically Irish.—De H.]

29. "Prompt and bright."

30. *Tiubhaimí*, fut. of *taigáim*. Commonly pronounced and often written, less correctly, *taibhaimí*.

31. "I will leave no stain upon you," said Brigid, and she washed her, and laid her out on the table.

32. "That such a one had been found."

33. O'FIΛFFAIS. Dr. Henebry prefers this spelling to O'FIΛFFAIS.

34. "Since you were so kind as you have been, here, woman of the house, take the ring with the golden collet." More correctly, *an a bfuil an é. óir.* Some would write *go bfuil an é. aír.* This *go* is quite incorrect, and should never be written. [The *go* is a mere corruption, and arose in this way: *an feaī ag a bfuil capall* became *an feaī gá bfuil capall aige*, and the *gá* was changed to *go* and used for all oblique relatives.—De H.] *An éatáoní óir*, the bezel or collet of a ring; the part of the ring in which the stone is set. In silver rings the collet is sometimes of gold.

35. "You received a good recompense for your labour."

35a. Caoé. *Interrog. pro., masc. or fem.* If the noun following were *fem.*, we should still write *caeoé* or *caeoé*. The *é* is not the *mas. pers. pro.*, as is plain from O. Irish. The belief that it is, has given rise to the corruption *caoi*, which appears to be used in parts of W. Munster. But, even there, *caeoé* is frequently used before *fem.* nouns, a use which, in spite of much subtlety, has not been, and cannot be satisfactorily explained by those who regard the *é* as a *pers. pro.* *Cneuo é* and *cneuo i* are used by Keating, but *cneuo* is different from *caeoé*, and the *pers. pros.* *é* and *i* are used quite regularly by him.

35b. "He was, I should say, a military captain;" *lit.*, "he was the thing—namely, as might be a military captain."

36. "You see many marvels on this strand."

37. "Some years ago at nightfall."

38. "A great black, shapeless mass closing in, in towards the cliff."

39. Árteac i. The *i* is used because a ship is usually spoken of as *fem.* See note 1, p. 55.

40. *Lit.*, full tide, but here, "water's edge."

41. "The clatter, or noise, down the cliff."

42. "In bonds or chains." "Tale or tidings of them I have not obtained since then, far or near."

43. Incorrectly written *ní bfuailí*. The *b* sound at the beginning is due to the vowel *u*, and is heard in the *pros.* *uam*, *uait*, &c.

44. É do óul amac, *gíl.* "He to go out and to bring it in." As pointed out in C. C. C., p. 93, this is how all stage directions should be expressed. *Taigann Seumair iptimeac*, *riuóeann ré*, and all similar verb forms, are incorrect because frequentative in meaning.

45. Wealth. [From *ol*, a multiplicative, and *maicéar*.—De H.]

ÁN BAILE PÁ ÁN BPAIRRE.

1. báó is *masculine*, but the pronoun of reference is *feminine*, because báó is personified. báó and caitín, in regard to *adjectives*, *articles* and *pronouns*, behave in exactly the same way. In C. C. C., p. 29, báó . . . é reo occurs, but is due to careless reporting. See S. C. nA nO., p. 55. This irregularity in gender is probably due to genuine personification, and not to the influence of some word which is regarded as the chief or leading word of its class. Thus, it is probably incorrect to ascribe the use of *feminines* with báó and áitíthac as due to the influence of long.
2. "A fine, sunny day."
3. "The skipper got sleepy." Tó tuit mo cíoláó oím or to tuitéar tóim cíoláó, I fell asleep.
4. "To the bottom of the sea."
5. "The son said to the men that, however (ill) he had fared in the past, he would lose his life now because of (the loss of) the pot."
6. "See! Tie (*lit. make*) a rope around me fast and sure, and I will go down and fetch it."
7. "Do you want to drown yourself?"
8. "Hold hard on the rope, then."
9. "Down with you, in God's name."
10. "When he reached the bottom."
11. "He was astonished when he saw the house, with the door open, perfectly safe from any inrush of water, and with nothing around it but a fine bank of sand."
12. "The boy saluted him, and he saluted the boy." Note use of innró next line. For vividness it is used instead of innrín.
13. "A pipe-stem."
14. "I will not mind it."
15. "(The explanation of my coming here is) a pot which fell out of my grasp down from the boat a while ago." The sense would be spoiled if we wrote to tuit coipcán, &c. See note 19, p. 57. Coipcán is subject in position of emphasis, but has a further shade of meaning conveyed by the words in brackets. We may call it the defining subject or peaprra cùm minighe.
16. "In turning round to leave, as he was going out."
17. "Let me not prevent you from doing your work."
18. "That is their way of living, washing and making up for the folk about here."

19. "Whatever might happen him." *máipeao*, "indeed." This word is the fisherman's, not the narrator's. So is usually placed after such words.
20. "He thought his feet were too long until . . ." [He wished them shorter so that he might not be caught.—De H.]
21. "Considering that."
22. "You may be sure that the boy minded himself well."
23. "I cannot recall, but to the best of my belief, I used to hear, or I fancy I used to hear that this happened to the grandfather of . . ."

TARÓBREATH AR AIRGEAD.

1. "To test it."
2. "May God not prevent your betterment."
3. "When he reached the bare bridge of Limerick." A frequent meaning of the verb *out*.
4. "To and fro."
5. "They fell into conversation."
6. "The place where it was shown to me that I should find it." *Lit.*, "the place which was shown to me to get it there."
7. "Our task is accomplished, success is ours."
8. "To raise." Distinguish between *oo tógsáil aníor* and *oo tógsáil ruar*. The former would imply that the stone was raised from the bottom of the hole to the level of the diggers, or to the surface; the latter, that the stone was raised from its position below, and then laid aside without being taken from the hole.
9. In each of its lugs.
10. Prospering, improving. The *ruar* is correct here because metaphorical.
11. They had a well-dressed appearance. We also hear *oo bí béalrao vró aṣur euvaig oifia*, they appeared well fed and well clad.
12. See 24, p. 53.
13. *Lit.*, an ancient form of writing which was in vogue long ago it was that was on it.
14. At nightfall.
15. We require help.
16. For your brother.

17. The three of us. *Lit.*, in a group of three. We may also write **áit** **οτιμή**, the three of us; **óur** **οτ.**, the three of you, &c.
18. In Irish expressions for position—above, below—are usually made more definite by the use of **in** **άιρ** or **čior**. "Up over it," "down under it."
19. The word **maišiřtir** appears to be connected with no verb. It is the emphatic subject or subject in position of emphasis. The **ré** which follows is the resumed subject. *Lit.*, "the landlord under whom they lived, **he**, &c." The "he" would be ungrammatical in English, but is quite good in Irish, and is found at all periods of the language. Emphasis has been one of the great forces at work in moulding the Irish sentence, in determining, for instance, the position of the verb, and the uses of **ir** and **atá**. The emphatic subject might be called **an** **ρεαγρατιονηργεάτα**, the resumed subject **an** **τ-ατ-ρεαγρατ**.
20. "All proceedings were to begin."
21. "At the man's departure."
22. "He was not going to speak to anybody at that time." **áit** not used with numerals. Do not write **áit** **an** **δεύτερον** **τά** **όν** **τί** **ré** **ιηρο**, but **an** **κύριον** **τά**. This is a common mistake.
23. "He had urgent business with him." **leir** would be incorrect.
24. "The landlord welcomed him cordially." *Lit.*, he set towers of welcome before him. **na** **μύρτα** **ράιτε**, "walls of welcome" is heard in Connacht.
25. *Lit.*, the paying of rent to you brought (me here)—i.e., I have come to pay the rent.
26. "Spend it on the children."
27. Note how this is turned. An inferior hand would probably write **ir** **ιονόν** **čior** **ταρ** **το** **čior-ρα** **το** **θεατό** **ναίν** **čum** **mo** **θηντο** **το** **μέιντεας**.
28. "To stop the proceedings which were being taken against him."
28. "At the end of the year."
30. Better expressed, "áit a **θρειστή** **το** **τάλαν**."

bRIAN BOROIMHE AGUS NA LOČLANNAIŚ.

1. "The manner in which Brian found an opportunity of catching the Danes was as follows." The Danes are represented as rath-dwellers in this legend, and take the place of some pre-Milesian folk. The word **na** instead of **áit** after **ločlannaiś** would be incorrect.

2. "There was the woman uttering shriek upon shriek." For use of article with *bean*, see p. 63, 3.
3. See note 15, p. 55.
4. "He is starving."
5. "The amount which he is getting would not make (buy) tobacco for him."
6. "Why did the child laugh when you cried out?"
7. See note 11, p. 52.
8. "How they signal to one another."
9. "Since we do not know where might be the entrance to, or path up to, the doors." Cf. *cá ńpuil ńul ńpteač aŋ an tis reo?* Where is the entrance to this house?
10. "At the end of a month."
11. This is the *rel. verb*. It should not be allowed to disappear from literature. It is still commonly, but not correctly, used in many parts of the country. The verb has this *rel. form only in 3rd sing. and plu., pres. and fut.* *An ńuine* (or *na ńaoine*) *ńuailear* (or *ńuailear*) *é*, the person (or persons) *who* strike(s) (or will strike) him. So also, *an ńear* *ńuailear* *ré*, the man *whom* he strikes. But in the last sentence, if we had *ńiso* instead of *ré*, we should write *ńuaileann*. For sentences in which "by whom," "at whom," *i.e.*, *oblique, relative* occurs, see C. C. C., p. 100, last note. See, also, above note 34, p. 54. N.B.—The above is Keating's usage, and is incorrect according to Old Irish Grammar.
12. "He told him that the light of the liss in which he himself was working was directed towards the liss north of it [the liss in which he was working was to the west], and (he said) the light in the northern liss is directed towards the liss south of it, and the light in the southern liss is directed towards the liss east of it. All the lights are connected with one another."
13. "Come to-night to the liss with your men, and place some of your men at each of the three entrances." Each liss appears to have had three entrances, one facing the north to receive the signal from the liss due north, one facing north-east, and another south to signal to the two lisses in these directions. The liss of which there is question is, obviously, invisible except for the openings. It is implied that, as the direction of the signals is the same in every liss, the discovery of one liss will lead to the discovery of three others in its neighbourhood, and that the discovery of these three will lead to the discovery of others, and so on until the whole network of lisses is discovered.
14. "He continued slaying them," *vo ńi ńi ńg obaŋi téi*, "she continued at work." This is the force of *te*. The people translate it "away." "He was killing them away."

15. "When he had disposed of the last of them, except just three who were in the last liss—when he came to it [this liss]—a father and two sons were there—he said to them that he would spare their lives, if they told him how they made the beer." This is the famous drink made from a species of heather. This kind of heather is still called *fiuaoic na lochlannac*. The sentence, though not incorrect, might be improved by omitting the second *nuair*, and writing *táinig ré go dtí an bior ro . . . agur aonbáis*.

16. *Óá* would be incorrect. His words were, *má innírim, qc.* See S. C. ná nÓ., p. 150 (2).

17. "B. was just as ignorant as ever as to how to make the beer."

sceul an PERI.

The Peri was the name of a little collier wrecked on the Waterford coast November, 1907.

1. "Is there any large quantity of them coming in just now?"
2. "Some were got last week, but the wind turned towards the south, and they were blown out to sea again." The *air* refers to the weather. See S. C. ná nÓ., p. 55.
3. "How do you know but that it was not some vessel from which they were swept overboard?"
4. "It must all be below in the vessel's hold."
5. "Through dint of greed they sometimes take the risk, trying to take with them a heavy freight."
6. "Not a piece." The strict translation would probably be "deuce a piece."
7. "By being put out of her course on All Souls' Night."
8. "The lighthouse."
9. An interjection, "why, my friend."
10. This refers to the captain. He mistook the light for a steam trawler's.
11. "When he had got too far in then he found that the wind was wrong [in the wrong direction] for getting her out again."
12. "And even that was but a miracle, how they were not killed [escaped being killed] against the rocks." "There was not in that itself," &c.
13. "The captain and the sailor were trying to hold him back to put a life-buoy about him."
14. "Then, the captain could not swim."

15. "Until they were beaten," *i.e.*, until they could remain no longer.
16. "That left her [the ship]."
17. "He cast off all that was on him," *i.e.*, his clothes.
18. "He faced for the deep." So, below, τ. $\rho\acute{a}$ an $\theta\beta\alpha\iota\tau\tau$, "faced for the cliff [to climb up it]."
19. "Expecting every moment."
20. "[Pieces of] the cliff were slipping away from under the feet of the sailor, and the stones which were falling down almost killed the captain."
21. "Until the day dawned on him."
22. "In a clump of shrub and fern."
23. "He went towards where the dogs were."
24. "It was a marvel to hear them, so loudly they barked." *Lit.*, "because of barking." *Of.* $\mu\iota\omega\beta\alpha\iota\tau$ $\iota\tau$ $\epsilon\alpha\bar{o}$ ϵ $\tau\epsilon\theta\bar{a}\tau$, it is a marvel of excellence, a marvel because of excellence.
25. In $\tau\alpha\iota\tau$ also heard.
- 25a. "That their ship had been wrecked below." *Lit.*, "that (someone or something) was after wrecking the ship on them." $\tau\alpha\theta\bar{a}\bar{o}$ is the perfect passive form of $\mu\iota\omega\bar{b}$, "was."
26. "In a minute."
27. "He *did* get up." The $\tau\epsilon\iota\tau$ simply means "too, also;" "he got up too, and he got his men up."
28. "Hot drinks."
29. ("Attending to him) until he recovered."
30. "At dawn of day." "The speckling of the day."
31. "He asked him to come up to the house." As both were below $\tau\mu\alpha\bar{r}$ is correct. If someone called to him from the top of the cliff he would say, $\tau\alpha\iota\tau$ $\alpha\iota\omega\bar{r}$.
32. "He said he would not go, since everyone was against taking in the like of him, alive or dead."
33. "The proper thing to do with Mine Head Lighthouse would be to put it up into the clouds."
34. "He sent a man eastwards to the coastguards to send word to Captain Moloney (the owner)." $\alpha\bar{g}$ expresses purpose after a verb of motion.
35. The *nom.*, not the *gen.*, is commonly used after $\tau\alpha\bar{g}\bar{a}\bar{r}$.
36. "Whence did she sail?" The tendency of this writer to use double questions will be noted.
37. "She held on the same tack." $\tau\alpha\iota\tau$ is, of course, mere English.

38. "And he thought he had not run half the way." I fear μοχτα is almost as bad as ταξιδίτε. Better: νά μαιδ γέ αέτ ταξί εἰρ λεατ να τριγεασθούσι κατά νέ.

39. "That is what put him astray most of all."

40. "Accordingly."

41. "He cast out the lead."

42. "Her end was that she was there for him, fallen asunder like an old crib."

43. "Even that, they (the coastguards) did not allow them to take with them beyond the top of the cliff."

44. "On their own heaps (of coal), waiting for it to be auctioned."

45. "It was the vessel and all on the strand that belonged to her that was first put up for sale."

46. Why they should have been told to have sense, and take home the coal, is not quite clear.

47. "It was very difficult to take him out of the place where he was found, since the first two who found him left him where he was, and did not even take him out of the sea, until three others came, and they took him westwards to the Στάισιν," i.e., to a cliff up which there is a path. μαζί νο τοί γέ, "as he was," not "where he was."

48. "It was very hard to get him up the steps that are in that place, and one of them [*lit.*, it is the way that one of them] had to take him in his arms and push him upwards towards the other two." The steps referred to are mere foot-holds on the face of the cliff.

49. "To a place where a horse could come to them."

50. "They were both put into the same coffin," i.e., to take them home. Κατί does not mean "bury" here.

51. "However."

52. "I don't know in the world how he climbed up there, a place where one would imagine a cat could not walk."

53. "Pray for them, indeed!" In a bantering tone, as though the suggestion were absurd. So all similar expressions—"You ought to buy a horse." "Buy one, indeed!" ανειρίμητος γέ κεαννατ λεατ. Literally the meaning is "I say buying to you."

MAC AN ΦΕΙΜΜΕΩΝΑ.

1. "He was much given to card-playing." οὐτί δειπνα λεατ has often the meaning, "you cannot be surpassed."

2. "There is no place in which he would hear of a game of cards being played, even though it (ré) were seven miles from him, but he would go there." *Pronouns* referring to place are usually *masculine*.
3. "Very late in the night."
4. "That he would go as a fourth man under it."
5. "With little beads of perspiration on her (forehead)."
6. "He slapped the palm of her hand."
7. "You are in safe charge, on the path of safety, in safe condition." É *do cùl aig láim* *an tUisceadó*, to place him in charge of the law.
8. "My relatives have had me (ill) in bed for the last three months."
9. See note 3, p. 56.
10. "That her brother had done her a great kindness."
11. "To tell the master of the house that a man had taken the horse from the field." *Af* *an bpáirc* would be incorrect. *Af* would imply that the horse had been buried in the field, and that he was taken out of it.
12. "That it was a great piece of villainy for the man who had taken it."
13. See note 24, p. 57.
14. "The poor man was tired and afflicted."
15. "When he turned round to look about the house."
16. This clause is an interjected explanation, common in Irish.
17. From the back of the house where she was.
18. Pronounced short *tu*. So, too, *if tu, if me*. The reason is that the emphasis is on the affirmation or denial. When the pronoun is emphasised the whole sentence is given as in the following words: *ní tu a mo inéan*.
19. "For it had a human shape." A wooden image had been put in her place.
20. "He never went to any card (-playing) from that out."

*puisín cùl an hiarta agus rí na scat.*¹

1. "The kitten of the back of the fireplace, and the King of the Cats." This is a form of the story "Puss in Boots." A portion of it has been omitted.
2. "He had five or six children."
3. "To bring him to the shoe-maker, so that he might take his measure." The cat is spoken of as "he" in Irish.

4. "Since he had no boot (boots) that would fit him."
5. "They will not."
6. "And he carried him off."
7. "He used to tell them they need not mind."
8. "On your life, Walter. On your life, Walter."
9. "That is, not to tell them."
10. "When he was being torn to pieces by the dogs."
11. The é is in apposition with the message he is to bring. Tell it to the kitten, viz., that he had killed the King of the Cats.
12. "She increased her size."
13. "She sprang at Walter's throat." *Lit.*, went with a spring at his throat.
14. "They all but failed to release him from her."
15. "But for that, she would have torn Walter's throat."
16. When they were killing her, she said, "it was well for you, Walter, that you had your friends to help you." *Úo* is *quasi-passive*. *putáit*, *lit.*, excess. Your friends were not in excess (for your need), *oīe múnite*, *lit.*, a teacher, counsellor. *Múnite* is *gen. of v. noun* *múineadh*, "master of (for) teaching."

AN FEAR DO BÍ AG TRÁISTEÓIREACHT.

1. "In order to get sea-weed."
2. "To see if he could take it off with him."
3. "Indeed," said he, "you are too heavy. I cannot take you away with me." "You can," said a man at his side. *Lit.*, the man—the article so used with a subject not previously mentioned indicates its importance in the narrative.
4. So *otí* in S. L. is construed as a preposition. See C. C. C., p. 107, note.
5. "Sixteen (shillings)."
6. "That that man would drown him, and not to go to the strand again."
7. "I will not mind going there to-night."
8. "You would have been in no danger."
9. See note 21, p. 53.
10. "If you had gone down to-night, you would have got more money than all your ancestors and posterity could spend (*lit.*, all that went before you and will come after you)."

na scíabhróte:

1. "Are you taking your breakfast? Keep back from one another." *tíce* is used like the German *essen* of taking any meal. The sequel tells us that the reference is to breakfast.
2. "Indeed, we *are* pressing close together. Come and make one of us." The form in brackets was given me by an Ulster speaker. It is probably common in all districts.
3. "Why, you have been wonderfully early this morning."
4. "With me it's often the early-rising of Conor of the Sieves, one morning early and two mornings late." *Lit.*, "the thing, *i.e.*, the state or condition, which I often have (in which I often am), is namely the early-rising of Conor."
5. "Just as well for you."
6. "Enough for you the long time during which you rose betimes, and another thing (*i.e.*, and moreover), when (old) age is creeping upon you, one likes a spell of indulgence in the morning."
7. "He who has not a herd of kine on the hill, let him have peace in bed."
8. "Are you not very witty this morning, though the cat seldom carries harness," *i.e.*, though you seldom are witty. *ó* has the meaning "although" here. So used, also, in the phrase *ó fáid é an lá for ná fáid*, &c.
9. "Did you never hear that the host of Morough could not keep women in talk when they have drunk tea?" "What good is tea when it is unshod," *i.e.*, without milk. See Dinneen's Dict. for *Μοργάνο*. The *riuaig* *m.* here means nothing more than a vast number of people.
10. "To see whether it would be ready to make a rick of it." *túl*, *dat.* of *eol.* The *t* is pronounced medium. In *túl* *lit.* means "in fit condition of knowledge," hence "in fit condition." *Atá tú in túl vón vall*, you are a match for the blind man. *Atá tú in túl éum an bótáin*, ready for the road. *Atá tú in túl aibí é vo néunam*, you are able to do it, properly equipped for doing it.
11. "We can talk and work at the same time." *Céirváit*, *lit.*, card.
12. "It is just as well, we may as well."
13. "By the way, is it not marvellous how the world is changing? Many a time in the past have we heard that the longer we live the more we see and hear."
14. "May God release their souls. There is no fear of their being cold." The *sing.* *anam* is right. The reference is to some people who lived in the place where two new houses have been erected for the teaching of Irish, *Coláirte na Rinne*.

15. "It is quite true that the world sees many a one come and go." *Cúpi* *te*, to get rid of, to pass from one's hands.

16. "I had almost forgotten to ask."

17. "There is no one who could stir a foot but would go to see the fun, to hear the beautiful songs, and to look on at a fine bout of Irish dancing."

18. "It is very cheering to one's spirits to go there." *Τευνάνν* [oo-ʃn̄i] *ré* *τόσθιτ* *αἱ* *μο* *χιορόε*, it cheers up my spirits. The Irish is much stronger than the English.

19. "Declaiming the story of the Adventures of Death." The name of a well-known piece by Denn.

20. "Stretched on his side out in front of him, with his head supported by his hand. The Irish definition I got was *θειτ* *ρίντε* *αἱ* *νο* *τεατ*-*έλιατάιν*, *νο* *υιλινν* [uille] *ρύτ*, *αγυρ* *νο* *θειτ* *ρά* *νο* *έανν*.

21. "It would make you feel sad when he used to ask Death in such a down-hearted way for a respite." *Οιομαχητό-*
εαέ, dispirited, may be a form of *ουθέμιοτέαέ*. See S. C. n. n.O., p. 82, where the *o* is reported as broad.

22. That is, about a mile away. Strange though it seem, the dramatic representation of the dialogue between Death and the Sinner merely moved to laughter, not, of course, the laughter of ridicule. The people were amused at the thought that anyone should be allowed to plead with Death.

23. "Others said that it was not Death that was there, but that probably it was like him (*i.e.*, that the actor who took the part of Death, behaved as Death really does), for a man is wrestling with Death for a certain length of time."

24. "It is probable that there is some explanation for it," *i.e.*, for the usual length of the last struggle for life. During this time, it is suggested, the real dialogue with Death takes place. The following Irish note on the sentence, *ιτ* *κορμαίτ* *ζο* *μβίονν* *κύιρ* *έιγιν* *λειρ* was given to me in reply to the question *καν* *λειρ* ? *Αν* *πατό* *θίονν* *αν* *τυινε* *αγ* *ιομηάο* *λειρ* *αν* *μβάρ*. *Πάι* *αιμής* *τύ* *μιαμ* *ζο* *υταρημαίνγιζεαν* *αν* *τυινε* *τηι* *ρύτ* *νό* *τηι* *ορνα* *ρέ* [rul] *θραγάιο* *ρέ* *βάρ*? *Αγυρ* *όν* *υαιρ* *νο* *ταρημαίνγεόćαο* *ρέ* *αν* *έευο* *ρύτ* *ζο* *υτί* *ζο* *υταρημαίνεόćαο* *ρέ* *αν* *ρύτ* *νέιρό-*
εαάć, *νο* *έιρόέά* *τεανγά* *αν* *τυινε* *αγ* *κομμιζέ* *αγυρ* *έ* *ας* *ζογλάιλ* *ιητίς* *in* *α* *έανν*, *μαρ* *νο* *θεαό* *ρέ* *υ* *ιαρημαίο* *καιν* *νο* *τευνάμ*.

25. "When the stage tumbled right over." *Scáfat* is Keating's word for stage, *cluice* for play.

26. "For fear that anything had befallen him."

27. "This stage won't save the hay for us."

28. "Let us cast it (the topic) aside."

29. "The little yearlings."

30. "Here we set to work, and may God bless us, and may we not be long waiting till meal-time. May it not be long after that, that the sun will set. Whoso grudges what we eat, and slight what we do, may they not have a bite on St. Brigid's day, nor know their food on St. Michael's."

31. "The year it was let out in small lots for tillage." *Reachtar, lit., stewardship.*

31a. "From the time they were set, till (the people) were going to dig them." See note 25a, p. 60.

32. "Twenty years to this present time."

33. "Hush!"

34. "I met him over at the cross last night as he was going for the loan of a scythe."

35. "For the new year."

36. "She is married to a man who is in the fire-brigade."

37. "No blessing on it for fire." This "for" was used in old English—"a murrain on you for a roguish knave." Traces of it are still found in German, and in the people's English.

38. "Very dangerous."

39. "Did you ever see anything of these doings, you who were in America?"

40. "So (mäß *rin*), I suppose you cannot give us any account of it;" *cf.* 19, p. 65. *Ταθαιτιτ αμαć, lit.*, bring out, show publicly, hence recount or declaim. *Ταθαιτιτ αμαć* also means a procession, a public show.

41. "All beneath him gave way."

42. "Neither tale nor tidings of him have been got since."

43. "Hush, be still." *Lit.*, "whist, gently."

44. "Here is Johnny, coming down." I have seen *reо é* in some books (recent), but do not know on what authority it rests. The usage which I have noted is as follows: *јroé an feap*, this (near me) is the man; *јin é an feap*, that (near you, or further from me) is the man; *јuo é an feap*, that (near him or them, yonder, more remote) is the man. In referring to topics as "that is what I was saying" use *rin é oo bi mé a piád*, or in pointing out parts of a picture "this is the man's head," *rin é ceann an fípi*. The contents of a picture are conceived as remote, because unreal. *Šro é ceann an fípi* would be used only of the living subject. *Šro i* and *Šro iao* are of course also used acc. to exigencies of grammar. When handing an object to another you say *reо úuit oo leaθari—oo čařoř*, etc., "here is your book; your coat."

In such cases *peo* is under the government of *as* understood. *Uait*, or some such word must be used. In Ulster *peo* *oo* *leabhar*, *rin* *oo* *leabhar*—"here (or this) is your book," "there (or that) is your book"—is heard. *as* is to be supplied. In Munster, we do not say, *rin* *oo* *leabhar* or *rin* *uait* *oo* *leabhar*, but *rin* *é* *oo* *leabhar* *ann-*
rin *as*. *Cáil* *mo* *leabhar*? *Sin* *i* *ann**rin* *as* *i*. (The *fem. pron.* is used here because *leabhar* does not occur in the sentence.) See Fr. O'Leary, p. 46, *tion-Clant* III. He does not use *peo* *é*, but *rioe*, *rioi* as above. [Síré is for *riú*. The *é* was accented and weakened the *iu* of *riú*.—De H.]

45. "I suppose you have come to us with news from the pot," *lit.*, "from the crane," the swing-hook from which pots are suspended over the fire on the hearth.
46. "She heard the loud clatter of your talk." Note that *as* is possessive. We cannot write *úri* *n-an*-*átheadrao* *cainte*, which would be appalling. The possessives *mo*, *oo*, etc., are used only with the names of concrete things, such as *mo* *leabhar*, *oo* *tsaipartat*, etc.
47. "She sent me hither to tell you to go on with your work, and not to talk."
48. "I would not doubt the old heroine. Ill she deserves that much work should be done for her." *Lit.*, it is ill (*i.e.*, ill-deserved) respect (*aoi*) to her. Like the word *áilleán*, "a beauty," sarcasm has given *cíairpreac* (a thrush), a depreciatory sense.
49. "It is an extraordinary thing, if people can't talk for their own amusement (*lit.*, for themselves), to shorten the day."
50. "Cease (hush). The poor woman is plagued just now, since her hay is half-rotted." The *úrru* is ethical. Its effect is better seen by translating, "since she has got her hay half-rotted."

seáðan *san* *eagla*

1. "A race, *i.e.*, pursuit, at your heels."
2. "May the poor man rise sound in health." See 40, p. 69. ["May it be an omen of his rising." The subject *é* is omitted at the end of the sentence.—De H.]
3. "She sent him up with a gallon of milk to you." I would not doubt her, poor creature. May God never see her without milk, nor its sources" (*i.e.*, the cows).
4. "I am improving, thank God. I feel (*lit.*, I notice myself) very well to-night."

5. "I must run off (be off) again."
6. "Yes, I should be somewhat afraid."
7. "Too late."
8. "You have no resemblance to 'John without Fear.'
9. "Who was 'John without Fear ?'"
10. "He used to hear everyone speaking of fear."
11. "He asked lodging of the woman of the house."
12. "She said he could (be in, *i.e.*, have a lodging)."
13. "As they were spending the night."
14. "She had only one little cow, and all that she had for the cow to stand on (*i.e.*, her only field) was a little inch outside her house (*lit.*, out there), and that it used be trampled down every morning." An inch is a field beside a river, flooded at times during the year. *பார்பில்*, to trample or trespass on.
15. "He leaned against the ditch."
16. "He seized a caman as well as the rest (as anyone). They played the match with spirit."
17. "Everyone threw away their camans, and it was the same man that gathered them up again."
18. "Injuring the poor, destitute widow." The *boict* is compassionate. *ஓயிறு*, *dat.* of *வைத்து*, means wretchedly poor.
19. "He said that he could do nothing but let him (*i.e.*, John), come the following night, and put it (*i.e.*, the matter) before the assembly."
20. "John brought them to task (De H.), and said to them that their behaviour (*lit.*, the work which they were doing) was shameful, and that they ought to find the country wide enough, and not injure a poor woman, who had only one little field."
21. "Until it was evening twilight." The phrase means "equally distinct, man and bush," *i.e.*, one cannot be distinguished from the other. This explanation, as put in Irish, was *com-folair vo ெலு அகர ஒப்பு*:
22. "Entertainment for the night."
23. "They said he could have it, but that he should sleep in an out-house."
24. "He said he did not care where he should be put, provided that (*lit.*, but that) he were under the roof-tree."
25. "At the back of the kitchen." "Behind my back," *ஊடாங் சிரபி வின்*. "The house below [above] this one," *அந் திட் ஊடாங் தீங் [தூங்] வே அந் திட் ரோ*.
26. "When he had eaten his supper."
27. "He had a smoke."

28. "It was not long till three men came (burst) in with a coffin on their shoulders."

29. "There you are, all by yourself." There is a tone of sympathy in *vuit péin*.

30. "To put you to the fire, and warm you."

31. "He was not getting warm at all."

32. "Better for him (John) to lay him on the bed inside himself. He did so, and lay down outside him. They were not long (*lit.*, it was short) there when his shoulder was bitten (*lit.*, a bite was taken out of). Be quiet there, or do you want (*lit.*, is it a desire you have) to devour me, notwithstanding my kindness to you." For expressions such as *vó feabhar*, see nouns of degree, p. 130, S. C. *na nÓ.*, and Fr. O'Leary, p. 7, *Mion-Cáint III*.

33. "Get out of (*lit.*, be out of) the bed now, since you would not remain quiet, and behave yourself."

34. "You need have no fear of me; *lit.*, I am not a danger, a source of danger to you."

35. "I was killed unknown to him." No need to write *an* before *gán fior*, any more than *an* before *o'airítearó*. They are parasites.

36. "I was buried beneath the great tree."

37. "To get a few masses said for me."

38. "He will find a firkin of gold beneath the foot of his own bed, and another at its head."

39. "I will never interfere with (put interference on) anyone again. Farewell." *Slán aghat*, said by one who is departing.

40. "The master of the house enjoyed no sound sleep that night." Such sentences are difficult to analyse. The subject is contained in the phrase *oo feař an tighe* (what belonged was given) to the master was not sound slumber. So, above, "may (what belongs to, is in store) for him be a healthful rising." See S. C. *na nÓ.*, p. 158 (6), and following. But see Dr. Henebry's note 2, p. 67.

41. "During the course of the night."

42. "Stay till to-morrow, at all events."

43. "We shall be (coming) in at the time the cows are milking."

44. "Milk the cow into it thick and warm, so that there will be a top (a flake) of foam on it, and put the little fish into it."

45. "That you are sorry you have not a better drink to give him."

46. "The moment John raised the jug to his lips the fish went into his mouth, and he fell down in a faint on the spot." *Lit.*, "put the jug on his head," "the fish went back into his mouth," "he went into weakness."

47. "It is just the fact."
48. "I will not go any further in search of it, on its track."
49. "He stayed with them."
50. "And there's for you (the story of) John without Fear."
51. "Goodness help me. If I had no fear a while ago (I assure you) that I may be afraid now. Better for you to come down the road with me, Paddy."

ΕΛΣΤΡΑ ή ΚΟΝ ΤΟΥΙΒΕ.

1. "The adventures of the Black Hound." This story Μαυρίς ο Μαυριάον (Maurice Ryan) learned by rote about fifty years ago, from a very old man, Μίσειού ο Μαυριάον. Μαυρίς ο Μαυριάον is one of the few real *reáncaíóte*, that is, one of the few reciters who have preserved the exact words and method of delivery of previous generations. Dr. Henebry noted the peculiar structure of the sentences, and the fondness for short monosyllabic endings in this tale. From the pronunciation of certain words, he surmises that the story came originally from Kerry. He has no doubt that it is a prose version of a poetic composition. The story was reported, a matter of no small difficulty, by Σεάν ο Καόλα, Σμάριο ον Μαύλιν, Κοννταί Σορκαίζε, and afterwards verified by me at a second recital. Ελστρία ή Κον Τούιβε, pronounced *conā*. Such forms as θείν, θεύναν, &c., have been allowed to stand.
2. "One day when Finn, king of the princely Fianna, arose, what should he see coming in his direction, before the sun shone towards us over the sea, but a man with a red hood and a black hound. Redder than the rose were his cheeks, the magician, and not mean was his appearance, for his hair was black, a noble crown was on his head, a royal star on his right side, a silver rod in his hand, a gold chain around the neck of his hound, polished spurs on the paws of his whelp, as he advanced to conflict with the Fianna." Οάρι είμις, on which he rose. The *ο*, if *ο* be the word concealed in οάρι, has the meaning "at" or "on," as it has in the phrase *εάν ατά τύ* *α* [οο] θεύναμ. It does not mean, "one of the days on which F. rose."
3. "Bitter torture be mine . . . the like of Bran I never yet saw, but here she comes towards us, the Black Hound."
4. "Why should you set the strange dog in comparison with our whelp, but when the magician comes to us across the strand, I will get from him an exchange of hounds." That is, Finn would give one of his dogs, but not Bran, in exchange for the Black Hound. The magician's challenge interfered with his design.

5. "Bold and brave." *Tóinn*, "valiant," the same word is found in *Tóinncaó*, *donno catus*, bravely fighting.—De H. For alliteration, *cf.* *veðríg vitorðaðin*, "black, and bitter."

6. "He proclaimed aloud to the Fianna of Fail," *i.e.*, of Ireland. The corruption *páit*, appears to be due to the concurrence of the *b* of the *dative*, unaspirated, and following *f*.

7. "For they were always fighting." *Afi bun*, in action. The word *μιγνιόε* is doubtful. I give the *rc's* gloss.

8. "No hound of them lasted the second bout with her, she was so fierce."

9. "Brought out the membrane on the side." *Af an gscóip* was not said.

10. "Swifter than the whirlwind making its swoop." Uncertain.

11. "So that she killed the thirteen score of young hounds."

12. "Which he called the slaughter-hounds."—De H.

13. Understand *as* *Conán* after *so cματό*, "and a bitter grudge (Conan bore) against Bran," because he was better than his hounds, and it was not probable that he would allow them to be put forward to save Bran.

13a. "In hope that through her (the fortune of) the day may be successful."

14. "In the shape of a hound-whelp you will have to face her."

15. "For all the gold and shining silver which the king gets carried from distant lands, I would not for the sake of (all) that face the cruel and hideous whelp, but still I will slip down one of my fierce dogs." *Céin* was glossed in *imigcén* *amac*, "away a long distance." I understand this to mean a long distance, not away from the king, but away from the tributary who sends the money. *Céin* may possibly be for *ó céin*. [*Céin*, *gen.* of pers. name *Cian*.—De H.] The *b* in *taðaipit*, *gabáit*, etc., was pronounced as "v."

16. "I assure you (the Fianna), if she gets wound or hurt, and I assure you, O little magician who came afar, that I will take satisfaction from you with my two hands as long as the rough stones last (that are) among the grass."

17. "No storm was ever heard rising on the mountain nor shower from lake, that came more thickly (*i.e.*, more violently, than Conan, sending the stones home (*i.e.*, true to their mark) against the magician."

18. "I appeal for protection to you, O king of the Fianna, and (to) the generous blood in your host (De H.). Allow me under your shield, and save me from the bald man and his stones."

19. "It is no protection for you to go beneath my shield, for I never yet forbade the bald man anything, but that he persisted in doing it the more for that. But a decision I give in this matter, and again I say that it is meet to give it, viz., that the two heroes should join in conflict, and whichever of you be laid low, that the head be taken from him." An *oá* *oíar*, the *oá* is superfluous. *Oíar* means "two men."

20. "What was the grip, with which Conan determined to seize the champion, but the grip of 'emmet and jaw,' and the Fianna of Innisfail heard the crash which he took from his body." *Seangán* is an ant or emmet.—De H.

21. "By (as a result of) the grip of might you are down, O little magician that came from afar. Come with me to my grey (whet-) stone, to see whether my keen blade be true of edge."

22. "And through excess of fear of death, there remained alive (within him) only two veins that were throbbing at the back of his head." "Good," said Conan, "if it would spite you to let you live, I will not slay you." Phrases like *oá* *mbuó* *čánncaír* *oíit* and *ní* *coimíce* *oíit* should be carefully studied. One can imagine what an inferior writer would say.

23. "Seven battalions."

24. "The magician revived, and fled home to Greece."

25. "To see whether anyone was coming in pursuit of them"; *lit.*, any pursuit coming to them.

26. "There was no tear of all that he shed from his two eyes that did not go through the rock to its base."

27. "When she (Bran) was being wounded and torn and ready to stretch on the grass, there was only a mere scratch being cut in the black hound's back."

28. "Finn mac Cumhaill," said Conan, "why do you not take thought of your dog to-day, and of the vast deal of knowledge you ever got from your finger, and if I had your thumb between my jaws I would get my full of knowledge from it to last my lifetime." An allusion to the magic virtue in the thumb of Finn. By pressing his teeth into it, he obtained knowledge of how to escape from difficulties.

29. *Lit.*, "it would not be likely for me that it would ever again be mine."

30. "That the black hound could never be defeated until her name, Cor, were brought against (*i.e.*, mentioned to) her." Dr. Henebry says that *coí* was suggested by the undignified English "cur." It is just possible that the word is used punningly here and further down. Here, the sentence

could be translated "until her name were brought against her once (a turn)."

31. "Ah, noble Bran, it was you that won every battle, however great. It was you that vanquished the venomous boar of S. an G. It was you that vanquished the cruel, white, bounding stag. It was you that won the battle of I. ui C., in which our backs were fastened to the ground, and do not look this way or that, but cast out Cor, the fierce, hideous whelp." "Cast out Cor," or "throw out of action."
32. "She played the deft feat in the proper way and left the black hound stretched on the sod on which she had killed her."
33. "I will give you the end (treatment) which your dog has found."
34. "Well for you that you had the information to-day from the finger of Finn, else you would have been without a hound as I am, and Cor would be returning with me to Greece."
35. "Then," said Conan (*i.e.*, when telling this story on a subsequent occasion), "I conducted the magician to his own land as a captive without any hound." Céitl probably for géitl, gen. of gíatl, a hostage.
36. "Here is a health to you, O Fianna of Inisfail," said Conan, "and drink a wholesome draught, or have you ever seen a better friend (*lit.*, affection) to the bald man than the little magician at whom I used to cast a stone?" The aír means "on him." [The metre is easily restored here :—

Siúd oírlaibh, a fianna fáil
ír óláiró go pollán d'eoic
A bhraca ríb cion do bhealbhú
ioná [an ghráig] ghearr roinntambuailinn cloic.

The words *eoic* and *cloic*, if used in the original, instead of *airg* and *cloic* would indicate that the poem belonged to a late period. The last line is too long.]

brosna.

1. It is not more probable that you are wrong than that you are right. The ciatl here refers to one's way of looking at a question.
2. Outgrew his strength.
3. The churl's greed, seeking to get back what he has given. Applied to one who sets about making an effort and then withdraws. I have seen ταπηταινῆ μέτρη in some books or papers (recent) as the Irish of "withdraw (a statement)." What its value is I cannot say. Keating uses γάιμ τάρ n-airg do ñeunam air.

4. Harsh days and ill-clad men, the hag of Mapstown used to say, so eager was she to get the people's labour (*i.e.*, to get the work out of them).
6. The night is two-thirds of illness (*i.e.*, the night is the more trying time to sick people).
7. Three meals of nettles in March, you need not fear illness of head or foot till a year's end. *poc tinnif*, a short fit of illness that lasts no more than a day.
8. Drawing towards eternity. In the storm of death. In the throes of death.
9. *þluð*, a mass of molten metal. Here, the scum on the surface of boiled milk.
10. "If a drop of boiling (boiled) water were to fall on your arm—may evil be far from us—and if a blister were not to come upon it (*lit.*, 'and that a blister were not to rise'), it would be scalded." *Ruað-þóigðte*, scorched. The *álf* after *cloð* refers to the part of the arm on which the water fell.
11. The water which boils away is conceived as being absorbed by the pot. However, *rúigðte* can be translated "evaporated."
12. "A look (*þítleðó*) satisfies."
13. *Scamðó*, incorrectly *rcúð*, noun or verb, "a peel, a piece of loose flesh," "to unwind, ravel, get undone."
14. "The place of his killing was not there," *i.e.*, he did not stand on the spot which would have marked him for death. So, too, certain places are supposed to predestine to hunger, or error. The expressions may be regarded as a slightly more picturesque way of saying *ní þáð an báð i noán vó*, "death (hunger, etc.) was not in destiny for him."
15. The *álf* after *veunam* is said by Dr. Henebry to be in imitation of the "out" in "to make out a living." *þo* *çup*, applied to money, means "to invest." "They say the cat three times in the night meditates killing someone," a way of saying that the cat is not fully domesticated.
19. It is plain that there is ever so much more of this child's song than I give. All the details of woman's work, we may suppose, are mentioned in the complete version. Note that *ná* is used instead of *nó*. The idea is negative, the sentence being equivalent to "there is no one to do this thing nor that thing for you." [*ná* because a question is asked.—De H.] So, too, in a Connaught song we find *Caoé an éirpeadct* *þriuþ ná ceatþraþ?* *i.e.*, equivalently, "neither three nor four would matter." For further information see *Sabha na C.* 73, 36.
21. "Woe on him who lets a fine day go because of a wet morning." *níori ðáða leir*, "he would have thought nothing of." The explanations in some of these pieces may not appear very easy to the learner. This is due to their distinctive

Irish colouring, to their proceeding from a mental outlook with which he is not familiar.

25. The sea is no respecter of persons.
26. Mischievous boys are wont to annoy superstitious fishermen with these words, "a fox on your hook ; you will catch no fish to-day."
27. A jocose way of saying, *Atá an tóraí agam oifí*, "I have been before you."
28. Better many loads (*lit.*, a constant load) than a load too heavy, *i.e.*, than "a lazy man's load," the load of one who tries to carry all in one journey.
29. "Truth in wine."
30. "Wet skirts, half-day's work, and home betimes." Said when the women have to come home from the fields owing to the rain. Probably *antíat* is right, *i.e.*, unseasonable time, before the proper time.
32. "It was kind of you to come, especially as you have come unbidden."
33. "A good daughter is son and daughter," *i.e.*, by marriage, brings a bread-winner into the house."
34. "It is a great favour from heaven to any mother who rears children without blemish," *i.e.*, with none of them blind of an eye, lame, or (imperfect in) any way. Cf. p. 53, 21.
36. "You have neither soul nor feeling."
37. "His manners are very proud, *i.e.*, his conceit of himself is beyond what it need be (*táin ceal*, beyond need).
39. "Atá ré tian má beiró ré ag feartáin, it will hardly rain (it is hard, if it will)." Atá ré tian nó beiró ré ag feartáin, it will hardly not rain, fail to rain, it is almost sure to rain. Hence, translate : It is almost certain that I can do no good (*lit.*, that I have no ploughing, no field to plough, figurative for "no embers to stir into a blaze").
40. "A slow fire for pork ; a moderate fire for mutton ; a roaring blaze for beef, and a long time for it to cook (and to be cooking it for ever)."
42. "The peace maker (the go between) never yet escaped." Out of, escape.
43. The first proverb means that boasting is far removed from achievement. *Stocaire*, a trumpeter, one who blows his own horn ; *r̄toc*, a trumpet. *Stocaireacht* is a good word for "advertising." *Stuam*, *lit.*, modesty, has the meaning "silent achievement, success or efficiency without boasting." This second shade of meaning is found in the phrase *bain aip vo r̄tuam réin é*, discover it by your own ability, ingenuity. The second proverb, "the cake is far

from the embers," *i.e.*, though made, is not yet baked, is equivalent to "many a slip 'twixt cup and lip." Similarly *ní maei fílceamh, bítceamh*.

44. The *fríaoċáin earrádais* "whortleberries (vulg. 'hurts,' *i.e.*, 'whorts') of spring" are hailstones (P. O'Kiely).
45. Said of one who is not careful of animal or implement loaned to him by a neighbour.
47. "He is no judge of the weather who does not live near (handy to) the strand, or close to the cliffs."
48. "There shall be a paying, a paying," said the voice (the ghost). "What will pay?" said Lenihane. "The children of the children of Lenihane." "If it goes the length of that," said Lenihane, "I need not mind what I do." A *faró rún* is correct, not *an faró rún*, which would mean "that length" as contrasted with "this length." So, too, a *oīmeadó rún* rather than *an oīmeadó rún*. The *a-rún* is the genitive of *é rún*.
49. *fóirrōe* is one who makes a spurt but does not maintain it. *foġa*, a sudden rush. The termination *-rōe* in some places denotes agent. I have heard people interpret *ceot rōe* as "musician," not "fairy music." *ná reaġroċaō*, "that would not hold out."
50. *uain*, time, one's turn. Here, "one's turn at the forge." *atá an uain aġam oħxt*, my turn is before yours. See 27, p. 75.
51. "May I not rise, if rise I can." *náji unctionu ġej* (a jocose asseveration), "that I might not stir," *lit.*, "May I not catch, arrive at, stirring."
52. "If I went to see (as of purpose after verb of motion) a sick person, and if (*lit.*, 'and that') I were to ask him how he was, he might say, 'I am better.' I would say, 'may you be better to-morrow,' as Rory said to his mother."
53. "Pass no sentence or judgment on anyone. To God it belongs first to pass judgment."
54. "He has no power (activity) of speech." *Rian*, "direction," "he cannot walk or direct his movements."
55. "The great feast of Mary in the Autumn," *i.e.*, Lady Day. *reacċtaire*, a dairyman, one who hires cattle in the manner described. He is "sad on Lady Day," since on that day he has to restore the cattle.
57. "Easy to knead close to the meal," *i.e.*, easy to work with plenty of material at hand.
58. "Egg-shell. Pointed end. Round end, top. Membrane. Glair. or white. Yolk."
60. "A fine, well-furnished house"

61. "A leader or fugle-man—"Check yourself" (take back out of yourself, reduce yourself). You would say that to a man working in advance of you. "That is a great check, reverse to him," you would say of one who came down in the world."

62. "Do not put any water into that basin. You will wet the wall and every place."

63. One of the many superstitions which help to prevent people from breaking the Sabbath. "Any one drowned with any (clothes) of Sunday's washing on him is never found." The conditional is always used in such statements, being equivalent to "if anyone were drowned," or "whoever be drowned."

64. "That boat is condemned, is unseaworthy." So, too, *atá an teacán ó cion*. This phrase is in common use. *Ó cion*, "removed from esteem, repute."

66. Note the reply *ní hiongnád túit*, "don't mention it." To serve you as I have served you is no wonder, you are so deserving

67. "A steady head disentangles thread," deals with a complication.

68. *in umair na haimléire* is also heard, "in the trough, or slough, of misfortune."

69. "An ill housewife makes many journeys," *lit.*, is "often down" to fetch something which she has forgotten.

70. "Eagerness to win is the gamester's undoing."

71. A chant for All Hallow's Eve. Recited by boys who go about begging alms half in jest, on All Hallow's Eve. All such pieces should be learned by rote :—
 "To-night is All Hallow Eve, O Mongo, O Mango. A wisp in the windows. Let the doors be closed. Arise, O woman of the house, retire in meekness, return with plenty. Bring with you a hunk of bread [and butter], the colour of your cheek, high as a hare's-leap, and a cock's stride (high) of butter on it. Bring me a noggin of thick, rich, sweet milk (a noggin) wherein there shall be new milk at its edge and cream at its top, so that it may go in hills and come in mountains, and that you'd think it would suffocate me, and my long loss! there'd be no fear for me. Milk of the clots, ill is the food 'twould be, only that it might make a drink for the fever-stricken. It (the milk) spent three days and three nights in the tub of the iron hoops, until my two eyes saw the grey moss through it (in it). Through excess of greed for butter, the women worked ruin on it."

You cannot expect close sense in such pieces. The "going in hills and coming in mountains," probably refers

to the swallowing of the milk on which heavy clots of cream are floating.

72. Legend of a cow called *an ḡ. ḡ.* [Spelled *gáimheac* not *gáibneac*. The cow is well known in Sanskrit.—De H.] *Ճանալիտ թի ցո մեած ան ուաթալ ու շոնգնամ ու*, “she said she would have misfortune as her helper, or else she would bring a vessel that she (the cow) could not fill. She took her sieve, and she began to milk the cow into it.”

Why is *թի* *քեն* used after *ուանիլած*? Because the actual words used were *ւանիլա միր* or *ւանիլած-րա*, “I will bring a vessel.” So, if one says (*իր*) *միր թառիաց*, we report his words, *Ճանալիտ թի շալաբ է քեն թառիաց*, and not *շալաբ է թառիաց է*, which would mean “he said that he (some one else, not the speaker) was Patrick.”

73. 1. A strip. 2. A lump. 3. Curlew. 4. Herring. 5. Wing.
74. 1. She used to flee, run off, by the ditches, *i.e.*, through the fields.
2. “Losing her shape and colour.”
3. The tense used by the speaker is preserved.
4. “I have not been to school for such and such a length of time.”
5. “God help us, dear.”
6. “Why, where else do you be?” *Ճա՞ էլե* prefixed to interrogative pronouns, *ճա*, *ճա՞*, *ճածօն*, means “else”—where else, what else, when else. It denotes surprise. *Ճածօն էլե ժամից թի*, *e.g.*, simply means “At what other time did he come?” But *ճա՞ էլե ճածօն ու ժուրբած թի* means “Why, when else would he come?”
7. “Make off, run off.”
8. Do not write *ատա թէ այ ուլ այ թօլ*.
9. “A heifer.”
10. “Straying.”
11. “I will do so.” Future of *ուշնիմ*.
12. “My mother told me to ask you such and such a question.”
13. “Three drops of the water of three boundaries,” *i.e.*, where three boundaries meet.
14. “To shake, sprinkle.”
15. “In succession.”
16. “About starting.”
17. “Not to come near her any more.”
18. “Too clever, too acute for me.”

75. 1. Story of the thunderbolt.
2. A “sop,” a wisp.
3. Low water.
4. A handful of dilisk.
5. The flash.
6. “When I remembered that I had the reaping-hook in my hand.”

7. I thought it hard, was reluctant to.
8. "For every two or three steps I used to take."
9. "A burst of thunder."
10. "On the top, point of my two knees."
11. The flood of rain rushing down the path up the cliff.
12. Would sweep.
13. "Going off in the direction of Watercliff."
14. "Ploughing the sea as it went."
15. "Terror," *lit.* scourging. For *fce:mleav.*



VOCABULARY.

(All the words in the text will be found here, except such as might be known to a beginner, or such as have been translated in the notes. Grammatical particulars have not been given.)

Αθαίμιο, we say, let us say.	βατά, stick, pole.
Αθάιμ, I kindle.	βεανναίξιμ το, I give a blessing to, salute.
Δεμιόεαςτ, out-door festivity.	βεμιαύ, would catch.
Διν-σεαρτ, wrong.	βεάμια, gap.
Δινσιρεόιη, poor creature.	βέιμ, a blow, stroke.
Δινι, -me, disfigurement.	βειρθιμ, I cook.
Διμιζιμ, I hear.	βιαρ, rel. future of ατα.
Διρτηζιμ, I change, remove.	βιοράν, a pin.
Διτ, strange, queer ; ιρ δ. αν γνό	βιμίνεαδ, coarse marsh-grass.
ναμ, a strange proceeding for me.	βλιαθαίν, year ; ι μβλιαθόνα, this year.
Διμρ, attack, advantage (in conflict).	βοζά σεάτα, rain-bow.
Διαλλότο, long ago. Ρανό is not good.	βοζαίμ, I soften, I start off.
Δικαιμε, anchor.	βοννόδ, a spring, leap.
Δι-ένιο, a great deal.	βηλοινίν, little drop ; βηλον, a drop.
Δινεατ, from the south.	βηλιτίμ, I notice, judge.
Δινέαδ, storm, struggle.	βηλιτζίν, a sheet.
Δινιδι, from the west, the back.	βηλέάζόδ, fine.
Δινιη, from the east.	βηλέιν, frieze.
Δοι, respect. See S. C. na nD. under ματ, p. 211.	βηειτ, v. (to) seize ; γο μβεμιαύ ρέ, that he would catch.
Δημον, both.	βηιόζμαρ, active, fast.
Δημ, army.	βηιριμ, I break.
Δηρι, bedding, litter.	βηιριόδιμ, I crush, press.
Δηναρι, mimicking spitefully.	βηιρόεαν, a quarrel, quarreling.
Βασιλ, armful ; the space between arms held out to clasp.	βηιρόεας τε, thankful to.
Βάθαιμ, I drown.	βυαρόμι, I conquer.
Βάιροτε, drowned.	βυαιλιμ, I strike, go (colloquial).
Βαίτε, home, town, townland.	Βυιτέιη, coastguard.
Βάιττε, a bailiff.	Βυν, the bottom.
Βαινιμ, cut ; b. αρ, take from ; b. τε, belong to ; b. το, happen to.	Βυναć, tow.
Βαοζαł, danger.	Čábán, a tent.
Βαιταιլιе, a barrel.	Caite, chalk.
Βαρη, top, crop	Caillim, I lose, spend.
Βάρτα, waist	Čáirne, credit, respite.
	Caipit, a cart.

Cáitím, I spend, use, eat, throw; c. le, I throw at; c. éinge, I throw towards him. It also means "have to"; do éait ré, "he had to."	Coiteán, pup, whelp.
Cáitte, spent, thrown. Té Domhnaigh ro cáitte, last Sunday.	Čoim, o, ago.
Cáint, auction.	Cóimí, i sc. do, ready for.
Cáinteáilte, auctioned.	Coimnín, a bead, drop.
Captáon, captain.	Coír (with gen.), beside.
Cáin, a heap, a great deal.	Coitceantáct, community, all the people.
Cáirn, car.	Comád, keep, keeping.
Cáirta, a card.	Cómáitíím, I count.
Cár, cuij i sc., for example, suppose.	Cómáitíra, neighbour.
Cáraim, I twist, turn back; cáráú, cárta.	Cómáití, a sign.
Cároíg, a coat.	Cómáuigíím, I dwell.
Cártasá, sorrow, regret.	Comórtar, competition.
Ceallmán, pile of money.	Cómhla, coffin, coffer.
Ceann, head, one. In counting —e.g., éúig cinn, five (ones).	Cómhlaic, conflict.
Céatáramh, a quarter.	Congádáim, I keep.
Céimh, trade; dat. of ceimh.	Congnáim, help.
Céirtígíím, I question.	Connláigíím, I collect, gather.
Cíada, which(of them); whether.	Contábhairt, danger.
Cíanaidh, ó, a while ago.	Cóicán, pot, crock.
Cíarráin, a kerchief.	Cóir, cord.
Cíor, rent.	Cóimhuisíím, I stir, rouse up.
Cíorá, edge.	Cóimé, tired.
Cíaróe, ditch.	Círáitóte, vexed.
Cíaoíróm, I lay low, conquer.	Cíann, tree, mast.
Cíann, cloinne, family.	Cíeróim, I believe.
Cíáir, thin board, lid.	Címaéaj, a sieve.
Cíear, trick; i f é an clear ceannas a gáat-rá é, your experience is the same (as mine).	Círóc, cár bá c. do, what was the end of it?
Cíéireadá, a clerk.	Círionna, prudent.
Cíamáin, son-in-law.	Círot, shivering, shaking.
Cíat, cíéite, cíéit, rod, roost, rafter.	Cíoc, beam, or bar from which anything is hung.
Cíatán, the side.	Cíoiceann, skin.
Cíog, a bell, blister.	Cíomhaim, I stoop; begin to.
Cíuicé, game, play.	Cíúódáim, I milk. (Derived from cíó, cow-shed, cattle-pen.—De H.)
Cíaoíróte, miserable, worn out.	Cíut, appearance.
Cíotáilim, I knit.	Cíutnuigá, darkening, evening twilight.
Coca, hay-cock.	Cíar, a cave, hollow.
Cíimeudáim, I keep.	Cíubair, foam
	Cíul, nook.
	Cíimnígíím, I recall, remember.
	Cíinne, corner.
	Cíupim, I put, sow, bury; c. oíom, put (the road) from me, go off.

Cuirtín, kitten.
Cúl, back.
Culait, a suit.
Cunnatár, account.
Cuimhne, buried; sown.

Daibh, doubt.
Daos, anything or nothing, according to context. Cf. French *rien*.
Dealtb, destitute, very poor.
Deallíamád, appearance; v. i.e., resemblance to.
Deairia, tābairt fá nu., notice, perceive.
Deairmád, a mistake.
Deairmádaim, I forgot.
Deárlina, palm of the hand.
Dearf, ó, southwards.
Dearf-éainteád, witty.
Déiríeadád, late.
Deitnead, hurry.
Deoč, a drink.
Díbhi(ξ)im, I banish.
Díomádoin, idle.
Díon, shelter, protection.
Díongbáil, a match for, satisfaction for.
Díopeadád, just, exactly, straight.
Dírc-céille, nonsense.
Dírgead, law.
Dóbdair(ξo), almost.
Doočíom, I see. Better do-éim.
Doočonnad, saw.
Doočeibhthead, is got.
Doočeóthaimir, we would get, we could.
Dóir, closed hand.
Dóigteán, a conflagration.
Dóimíghne, did. Cibé mairi vóruighneamh éaná, however we managed before.
Dót, early.
Dóchéin, enough; also daothom.
Dóile, dray, long cart.
Dúilidh-éadád, magic.
Dúróigte, rotted.
Dúom, back.

Dúicé, dew.
Dúiridim, dūiridh-éadád, draw; approach.
Dúil, desire, appetite.
Dúirfeadád, waking.

Earrall, tail, skirt-end.
Earrasád, goods, merchandise.
Éigean, iŋ é. vam, I must.
Eutromadád, lightness.

Fao, i bfaðo, far.
Fágháil, getting.
Fáill, a cliff.
Fáinne, a ring.
Fáim, I watch.
Fárring, broad, plentiful.
Fárcé, pressed.
Fárač, tis fárač, an empty house.
Feadairímid, we know.
Feadágil, whistling.
Féall, pity.
Feicead, feiceócad, I will see.
Feijmeóid, farmer.
Fiað, daj f., by my word.
Fiaðád, hunting.
Fíannu-ídead, telling romances.
Fíarifuríξim, I ask (a question).
Fiučaim, I boil.
Fógríaim, I proclaim, announce.
Fóiribé, perfectly made, precocious.
Fóiríom, do b. Tia a iŋ, God help him.
Fóla-íthíξim, I empty.
Fóliar, support, foundation.
Fóčiam, noise, racket.
Fuaim, sound, noise.
Fuaigh, was got.
Fuarcail(ξ)im, I release.
Fuighead, he would get, be able.
Fuighe, he will get, be able.
Fuiinneág, window.
Fuipeadád, staying, waiting.
Fuijir [fuijar], easy.
Fúisce, under her.
Fuijar, easy.

Σάθαν, need.
 Σάθαίτ, taking, going.
 Σάθαίμ, I take; Σ. ρεπρούν
 αζατ, I beg your pardon.
 Σάθαν, bonds, prison.
 Σάτ, a puff, steam.
 Σάνεαμ, sand.
 Σάιροίν, flower garden.
 Σάιτε, laugh, laughter.
 Σάιτο, short, near.
 Σάλα, a gale.
 Σάλη, sickness.
 Σάροά, kitchen garden, potato
 field.
 Σεαλαίμ, I get white, brighten,
 clear up.
 Σειτ, a start, fright.
 Σεοδαίνν, oo, I would go.
 Σιόλλα, driver.
 Σιομπα, nearer, or nearest;
 shorter, shortest.
 Σιρρειόče, pl. of Σιρριαό, a
 hare. The π is broad.
 Σιλαίμ, I take, conceive.
 Σιλούάιμ, I call.
 Σιευραιόče, shoe-maker.
 Σιμαύ, cheek.
 Σιαιλν, pl. of Σιαλά, shoulder.
 Σιαρτά, hob.
 Σιριανν, iron.
 Σιριαέτ, an attempt, a blow.
 Σιμόá, many.
 Σιρπόó, turn, turning.
 Σιρπιζί�, I turn round.
 Σιργαντάř, wonder.
 Σιρζε, weakness.
 Σιρτε, a withe, slender stick.
 Σιντρέιτ, lantern.
 Σιραιμ, I light, enkindle.
 Σιαс, a flag.

Σεαγαί�, I lay down; knock
 down.
 Σιαν, beer.
 Σιατ (a prefix), one of a pair;
 Σ. ούτι, one of the two eyes;
 so, Σ. ζιαρ, Σ. ζορ, Σιατ
 ούός, an odd boot.
 Σιαταναιζί�, I spread (a report).
 Σιατ-ρινζίնн, half-penny.
 Σιείζим, I read.
 Σιεгим, I let; Σιεгean τηίо,
 leaking.
 Σιέим, a leap; οε Σ., with a bound.
 Σιέне, shirt.
 Σιέп, clever, sharp.
 Σιέт ιр αμιγ, outside; Σ. ιр
 ιρτιг, inside.
 Σιέте, porridge.
 Σιяц, grey.
 Σиомчá, polished.
 Σиуé, shout, yell.
 Σиуéзяи, I cry out.
 Σиирцим, I scorch, burn.
 Σиирцин, lodging.
 Σиирци, a tracking, tracing.
 Σиас, quick, soon.
 Σиизеао, νá, however little.
 Σиаиум, I live; Σо ηаиie τú,
 long life to you.
 Σиаиенеац, sailor.
 Σиаиреаó, why indeed.
 Σиас, good; goodness, good
 service.
 Σиаите, i, indeed (exclamation).
 Σиас-ρиуаэ, a large host.
 (Σиас-ρиуаэ.—De H.)
 Σиáла, bag, sack.
 Σиаицт, an exchange.
 Σиаицим, I grudge.
 Σиаицдим, I kill.
 Σиаицан, -тана, reflection.
 Σиаицан, weight.
 Σиаицз, rust.
 Σиаи, finger. Σиаиасан,
 thimble.
 Σиаи, мéире, dish, basin.
 Σиаиреац, a milch goat.
 Σиоибдil, marvel.

míosún, spite, ill-feeling.
 míorúí, measure, tape.
 mírnead, courage.
 moč, early; močéinjé, early-rising.
 močall, a fleece, a cloud.
 mullač, top.
 níšim, I wash.
 nočtam, I lay bare.
 očláč, champion.
 oímeadmnac, suitable.
 oíum, I fit.
 oítiř, a sand-bank.
 oírroč, thumb.
 oíruisim, I order, arrange; oíruislač, an order.
 rioc, a piece, pick.
 riocáč, prick; p. biocáin, pinch-prick.
 riuriún, puncheon.
 ríann, a plank.
 ríeróce, a flake.
 ríllam, I make a hole.
 ríota, lobster pot.
 ríáinn, need, want.
 ríeabair, start up, spring.
 ríurín, a kitten.
 rácta, rafter.
 ráðapic, sight.
 ráman, -anne, a spade.
 reaca, wreck, wreckage.
 réróteac, settlement.
 rérótišim, I settle.
 reisig, grave-yard.
 réilceann, a star.
 rínnreáilim, I rinse.
 riocim, I run; moč, run.
 rón, a seal.
 rómař, digging.
 róinn, a portion, some.
 róime, before him.
 sáčar, kind.
 sávom, I thrust, stab.
 sainnteamail, covetous.

sáit, enough (of food), a full meal.
 sándail, likeness.
 sannuisim, I covet.
 scaipim, I scatter.
 scaip, a share.
 scannán, membrane.
 scanniač, terror.
 scaoilim, I let go.
 scáč, fear, fright.
 sceamjáil, barking.
 scíge, tittering, jeering.
 scoiltim, I split.
 scóimac, throat.
 scieuacim, I screech.
 scuabaisce, swept off.
 seacéir, jacket.
 sealz, reilz, a hunt.
 seimioe, a snail with shell.
 seirbíreac caslin, servant girl.
 seo (exclamatory), here!
 seunaj, a hare-lip.
 síabhař, a fairy.
 sílim, I shed, drop.
 sínim, I stretch.
 síota, fore-deck; a pet, chit.
 stat, yard, spar.
 steamuisim, I slip.
 steabacán, kind of edible sea-wood.
 stogaim, I swallow.
 stóinnead, surname.
 smiž(in), chin.
 snáimteoir, swimmer; an-ř., good swimmer.
 snáim, swim, swimming.
 snairim, a knot; ríalatónče, knotted.
 snáeairin, little needle.
 socair, settled, steady.
 soclaisim, I settle.
 soři, eastwards.
 sořeac, vessel.
 sorúř, scissors.
 spář, respite.
 sraicé, rates.
 stavaim, I stop.
 stampa, a stump, heavy log.

Στάτ, estate, fee-simple.
 Στοράιμ, I stop.
 Στοτάιμ, I tug, pluck.
 Στηασάιμ, I tear.
 Στηαπηρευμ, a stranger.
 Στηαρά, step.

Τασα, a support.
 Ταγχιαίμ, I refer to, apply in a certain way.
 Ταιρύθησίμ, I dream; ταιρύθησ-εαύ οό, he dreamt.
 Ταιριβε, profit, advantage.
 Ταιριψ, past him.
 Ταιρβεάναιμ, I show.
 Ταματ, short time or space; a loan.
 Ταοθ, i. vt. te, depending on, satisfied with.
 Ταιριοε, tide.
 Ταρριανγίμ, I pull; Ταρριανγτ, a pull.
 Τάρτατ, a testing, trial.
 Τεαγμάιμ, I meet.
 Τεαρ, south, at the south.
 Τειρέαιμ, warming.
 Τειχίη, go; may thou go.
 Τειχμίο, we go, let us go (subj.).
 Τειχμίρ, let us go.
 Τειντεάν, space in front of the fire.
 Τεόρα, boundary.

Τευρ, rope.
 Τευζαρ, (large) quantity.
 Τιζε, thicker; τιυζ, thick.
 Τιομάναιμ, I drive.
 Τόγθαιμ, I lift, take, make prosperous; τόγθαίτ (τό-γαιντ) τόγχα.
 Τοννα, a ton weight.
 Τονναάιμ, I wash (a corpse).
 Τηλάιστεόηι, beach-comber; —εαέτ, beach-combing.
 Τηλλιαεη, a trawler.
 Τηιαν, a third.
 Τηιοβλότο, trouble.
 Τηιοργαη, sea-weed.
 Τηιαηιμ, opinion.
 Τηιεριντ, ευη i. vt., explain to.
 Τηιχε, straw.
 Τηιρε, measure (clothes, &c.).
 Τηιρce, sooner.
 Τύμη, spinning-wheel. *Pron.* τύμην.
 Ταιιζ, grave.
 Ταιλαέ, burden, cargo.
 Ταιεθάρ, horror, fright.
 Ταέτ, chest, bosom; u. τεαγατ αη, his chest leaning against.
 Τηιμις, uime, on him. (From um.)
 Τηιητηή, an implement.
 Τηιμ, about, around; um Τηιάτηόνα, in the evening.

SUPPLEMENTARY VOCABULARY

Δυευμιαρ, I will say.

Δυευμιαρόε, would be said.

Δυευμιαριν, I would say.

Δυημιό, hardship.

Βασαίζε; p. 43, 23, probably for *βασαῖς* with the *ῖ* silent. Βαρμα Σ. Β., the sheep of lame John.

Βαναθιατ, modest, meek, womanly.

Βοσαίρε, a cake ready for baking, or a cake being baked.

Βιρίσιν, a little fish.

Βύτας, βάτας, a child's call or chant to a snail.

Βαίλεας: ατά αν ἐ. αγαμ οητ, says a woman who has finished her spinning or any such work before another. Lit. "I have put the old hag on you," I have made you out to be an old woman incapable of doing her work rapidly, p. 44, 27.

Βάρα: νάρι έβαρα τιασ έοιρόće, may they never come back.

Βερδαίρε, a slice of bread buttered.

Βλαίνη; ονινε c., one of the children.

Βονδαριάć, near, convenient.

Βοή, a stir, tremor; ος ταθαιτ να ζοη, going through the (last) tremors, dying, p. 40, 8.

Βούρι, portion, meal; οο έυηρ
γέ ά ήύιε etc., p. 41, 16,
"he put his eyes (i.e. his

desire) beyond his (proper) portion while eating it." He desired more food than was good for him.

Βύνας, moss.

Βεάσαιο, dep. form of οο-έυαιό.

Βεάρηα or Βεάρηα, dep. form of οο-μήξε. 'Rinne or άειν is now used frequently for absolute and dep. forms.

Βειρήσιμ, fut. Βειρέόςατ, I repair.

Βιονγναρ for Βευηρα. Dep. form.

Βιονγναιν for Βευηραιν.

Βούσαιο for οο-έυαιό or έυαιό.

Βοζευταιό, would be made, would be done. Also, Βευηραιό.

Ειρεόςατ: ξο η-έηη. αν τά τυαρ, (and) if the day were to clear up, p. 42, 21.

Βανηρα, a ring, barrel-hoop.

Βαιττηρεάća, pl. of βαιτ, a cliff.

Βιαθηρ, fever.

Βιανναιόεαć, telling stories of the ancient Fenians, telling romantic tales.

Βιαττεαმատ, princely, generously.

Βεαլ: ιρ Σ. Λε Lady Μάριε
μο λεων, my child is like
Lady Μάριε, p. 42.

Βορι, stealing.

Βοιη, nearness, proximity.

ταράct, a loan, a thing loaned.
ταράct να η-ταράctαιό, a loan of the loans, said when one lends what one has borrowed.

ινηριν, there. Better, ανηριν.
ινηρο, here. Better, ανηρο.
ινηρύο, yonder. Better, ανηρύο.

λεασα, -n, f., a cheek.
λεαμ्हαct, new milk. For λεαμ्हαct, lit. warm milk.
λέι: níl aon ταίτ ḥam ̄eit
λέι, it's no use for me to be at it (the fire), p. 45, 39.
λέιm ̄ηέ, for λέιm ̄ιοηηέ, a hare's leap, the disfigurement known as hare-lip, p. 44, 34.

μαυρια δαιοίτε, a patch of bright colour, a rainbow-patch, p. 41, 18.

μέ, a call to sheep.
μερόγε, gen. of μελός, whey.
μυλά', for μυλαc or perhaps μιλ, the top.

μελιν-ρυιm, disregard; neglect τοχευταιόe n. τε να ριάταιb, the potatoes would be neglected.

οισε, youth. "Youth never returns, but sorrow returns in the night," p. 45, 38.

peigín, a noggin.
ριλιβαρ, a soft mass, a mess, p. 45, 41.

σceulaiόeαct, story-telling.
σcolaiρe, a scholar, a learner.
Seac iр, p. 42, 21: ηιοη ḥασα le τoune etc., a man would not mind the hardship he

would suffer for a while in the morning . . . in comparison with losing the whole day.

Seunap, a cleft. Seunap ̄ιοηηέ, a hare-lip, p. 44, 34.

σιαθηa, a fairy; p. ά5 η τάιt, a fairy at his heel, pursuing him.

σιuan, a call to pacify sheep σteitroe, a snail.

σmuatneam, pl. -nm, a thinking, a thought.

σριέro, a live-coal, or spark, p. 45, 39.

σtūmpa, same as τtāmpa.

τaρηιαιnt, drawing, approaching. Some pronounce it τaρηιαιngt.

τάέαd, lit. welding; stirring or boiling. It may be translated 'meal,' p. 40, 7. The word is used of foods which have to be kept stirred when cooking.

τeαnnta: i οτeαnnta άn ̄clatroe, close to the ditch, p. 43, 24.

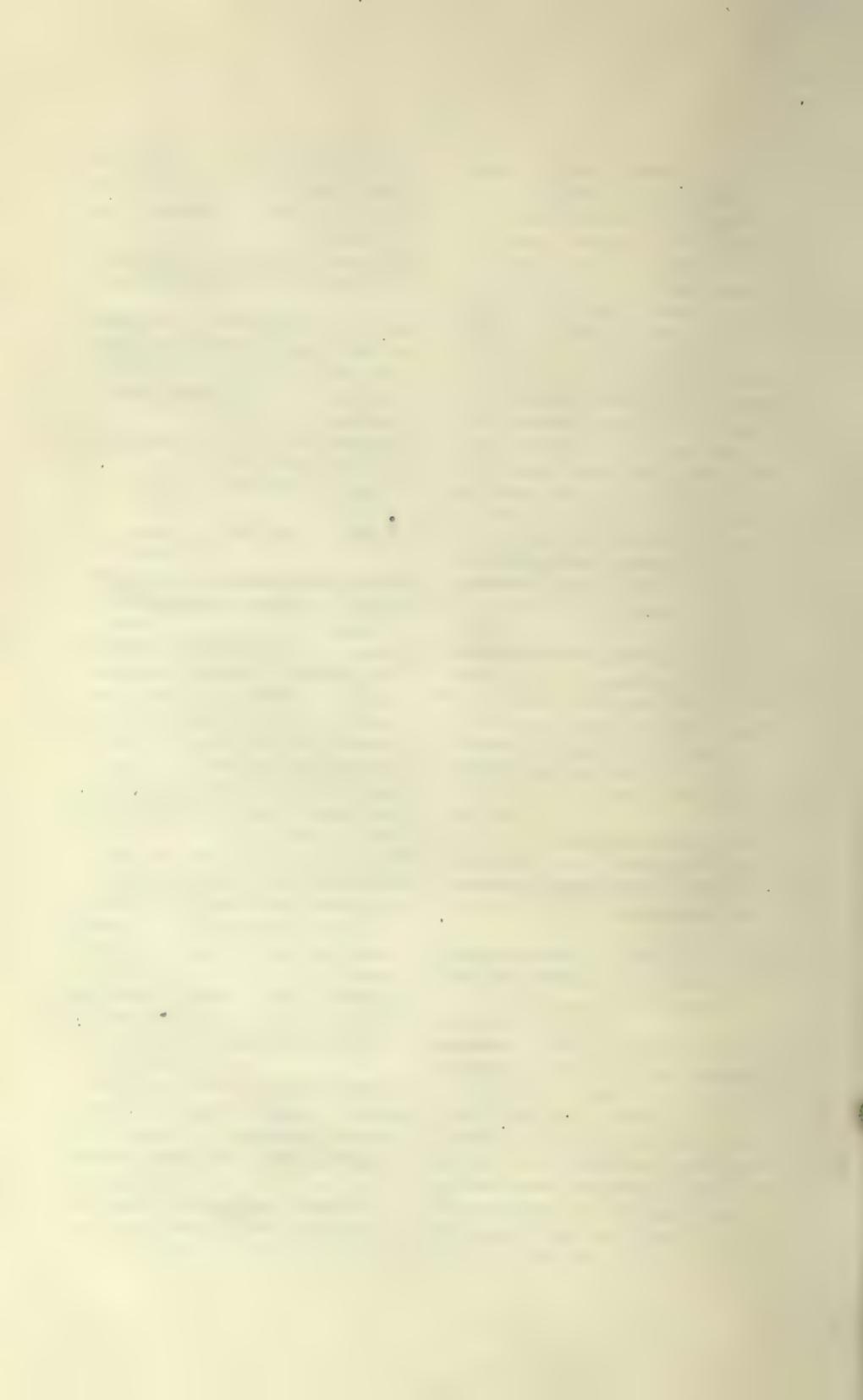
τeιμiS, go, impr. 2 s.

τiubaiτteoιp, a mischief-maker.

τpάιcнn, a stalk of grass, usually applied to the kind known as 'crested dog's tail.'

τuαιρium: níl aon τ. ιnр άn ̄ιmpri ιsge, he is no judge of the weather.

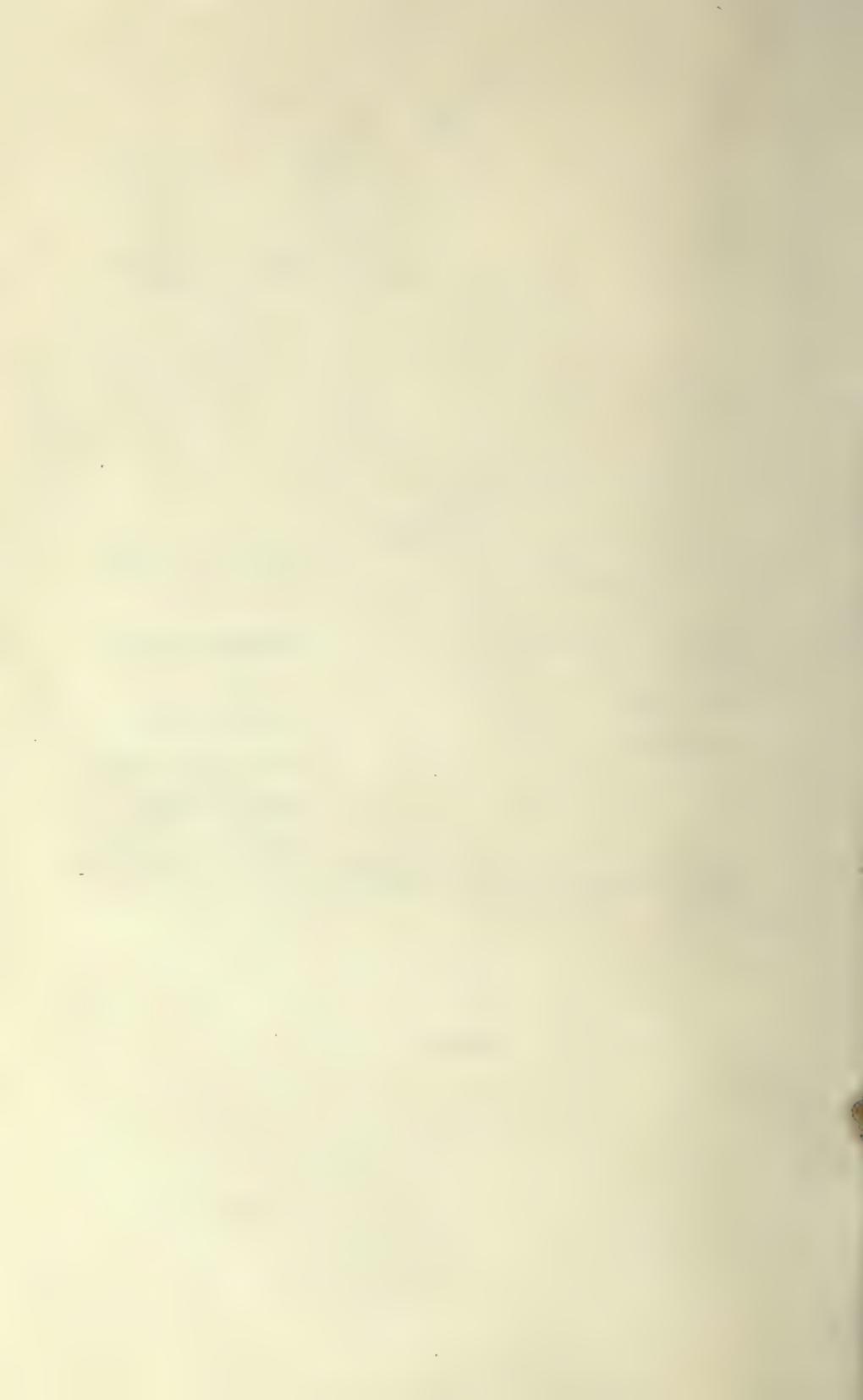
υaέtaη, cream.
υiρce, water, fluid; u. ηa ̄ceulaiόeαcta, 'story-telling mixture,' a name applied to a pot of over-boiled potatoes, neglected because of gossip or story-telling.



SOURCES.

eadhra na Con Duibhe ..	..	..	μαιητις ὁ μαιητιαν.
			See note, p. 70.
Tairbhean Óg Aifisean	..	..	ράσηταις ὁ θαυμάτιον.
Ógian Ógianne	..	..	ράσηταις ὁ θαυμάτιον.
Sceál an Rí	..	..	ράσηταις ὁ θαυμάτιον.
an Táin Bó Cúailnge	ράσηταις ὁ θαυμάτιον.
Ógian Ógianne	ράσηταις ὁ θαυμάτιον.

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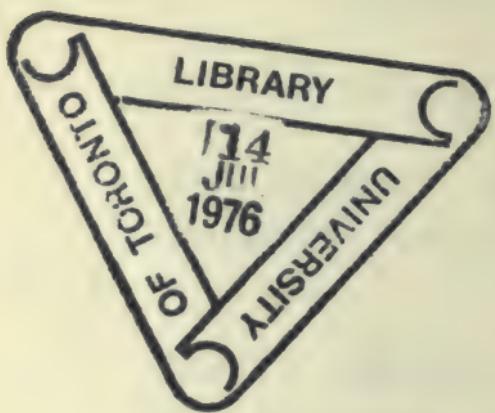
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